The Congregational Quarterly

EDITORIAL

THE annual Assembly of the Congregational Union was this year occupied with many important matters of organization as well as the great inspirational meetings, but it was right and timely that a session was given to ' Laymen and the Ministry ' with addresses by the Viscountess Stansgate, Lord Macdonald and Mr. Philip Fothergill. Laymen talk about ministers less often in public than in private, and it is useful that the " problem of the Ministry " should sometimes be discussed, not within the limited circle of theological discourse, but by members of the Church to whom its Ministry is not firstly a problem but a gift of great price.

For members of the Free Churches it has always been a question of How great a price ? and the immortal story of the widow's mite reminds us that the least and poorest may bear part of the burden and share in the privilege of making possible the work of the Ministry. But we are not all widows and our poverty is relative. The change in money values during recent years has compelled us to make many adjustments of old habits, but our accustomed church contributions have been too often and too stubbornly resistant. Though not always, for every church has members whose sacrificial giving is a stimulus and indeed a reproach to the rest of us.

Ministers know this very well, but they are the wrong people to talk about it (though a layman once complained from the Chair of the Union that in a long life of church attendance he had never heard a sermon on Christian stewardship). It is the layman's business, part of his service of responsibility and privilege, to make possible the best use of the Ministry of the Church. In this matter, though not in this matter alone, we welcome the evidence of vigorous leadership among our laymen.

Mr. Fothergill has made available the notes of his address to the Assembly which, in part, we include here. He makes suggestions which deserve attention, immediate attention ; for many of our schemes, excellent in their inception, are out of date by the time they become effective.

LAYMEN AND THE MINISTRY

By Philip Fothergill

The report of the Economic Research Council on the stipends of Congregational Ministers and the Laymen's Declaration arising from it were published early in February and have been widely publicised and discussed.

As a first step, the laymen sought the advice of experienced statisticians. They asked them to prepare a report covering a period of roughly 20 years in which the financial state of the Ministry at the minimum level would be examined in relation to the financial trends of the nation as a whole. That is how the Economic Research Council came into the picture. And the scope of their report was limited to the minimum stipend, not because those concerned were unaware of all the other questions of finance that could usefully have been included—for example, superannuation—but purely for reasons of effectiveness.

The most important disclosure of the report was that the value of the minimum stipend today is 36 per cent less than the minimum stipend of 18 years ago, whereas, for example, the value of the average industrial workers' wages has increased by 25 per cent in the same period. It need not be said that comparisons of that kind were made not in any grudging or competitive spirit but because they illustrate changes which no wishful thinking can alter.

Those who haven't read the report may have seen the Declaration, signed by a long list of influential Congregationalists, which attempts to interpret the meaning of the report.

The Declaration speaks of " the alarming and deplorable situation of our Ministry as revealed in the Report " ; of a " state of emergency as existing for our churches " ; of Ministers who are " burdened and crippled by unreasonable poverty." It relates this state of things to the recruitment to the Ministry of " young men of first-class gifts " and concludes that " we cannot continue as Churches founded in freedom to play our vital and indispensable part in the life of the community while we fail to support our Ministry."

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Some surprise has been expressed at the vigour of the laymen's language. I am prepared to defend it. I believe that a state of emergency exists not only for many individual Causes but for the whole community of Causes, which is the Congregational Union of England and Wales.

The emergency of the smallest struggling fellowship in the most remote part of the country is the moral responsibility of

us all—a responsibility that neither constitution nor tradition may qualify.

And we are challenged, too, from another angle. The standard of living of the Minister on the minimum has fallen by 36 per cent in 18 years. How much further must it decline before a state of emergency becomes a state of disaster ?

We are specially concerned with the 500 Ministers who receive the minimum stipend or less. But it must not be forgotten that although the same degree of hardship does not apply to Ministers on a higher scale, all of them are affected proportionately by falling money values and rising costs.

It may be that this appalling process of attrition has been arrested. By decisions taken at the Assembly and at Church meetings up and down the country the fall may be halted. But let us be in no doubt that the gravity of the situation fully justifies the urgent and serious terms of the laymen's Declaration.

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Fundamentally, we are facing not a corporate but a personal problem.

Many a Minister and his wife must live in a constant state of emergency, however cheerfully and bravely they may face the world. That is one aspect of the problem. The other aspect is the obligation of those who have called the Pastor to their pulpit to provide adequately for his needs. How far we have forgotten the essential, historic relationship in Congregationalism between the ordained Pastor and the lay members of the Church ? What a Minister finds far more heart-breaking than poverty is the apathy of his flock and the feeling of spiritual isolation. If the spiritual life of the Church fails how can the Cause prosper ? If, on the other hand, its members—Minister and lay folk alike—are bound together in a close Christian relationship ; if they are inspired by a vision of their church as a priesthood of believers, as an apostolate, remarkable things happen. Remarkable things *are* happening in not a few of our churches today, but they are not happening everywhere. If the record were examined, it would probably be found that most of us need to re-examine our view of the Ministry and to re-discover our obligations as members of the Church.

One is tempted to imagine what would be the effect if these obligations were accepted as a sacred duty by Church members generally. It would not mean that a poor Church would suddenly discover itself with a handsome bank balance, but it would mean that care for the needs of the Ministry

would be recognised not as an inconvenient problem of economics but as an acid test of Congregational conviction.

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As we watch year by year at the Assembly the newly ordained Ministers and Missionaries received by our Chairman, we are reminded most movingly of the power of the call to the Ministry. There is no lack of faith on the part of these young people—and many others like them—who, in spite of all the material discouragements, dedicate their lives to the Pastorate. But what of our faith ? The question we laymen need to ask ourselves most earnestly is—" are we worthy of their example ? "

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What then is demanded of us in concrete terms ? Different things are demanded of different Churches and different people. And there are some to whom no further appeal can decently be addressed—Churches, rich in spirit, doing fine work, yet maintaining their witness only with the greatest difficulty : many devoted members who spend themselves as well as their material resources in the service of the Church.

But in general terms, and briefly, I put three propositions :

(1) *Firstly, that more money can be raised by personal gifts to the local Church and to the Home Churches Fund.*

We know that 300 Ministers derive part of their stipend from central funds. That means that for the remaining 1,000 Ministers everything depends on local initiative. Moreover, in a denomination with a limited endowment, grants from the Maintenance of the Ministry Fund can be made only if the Churches provide sufficient income for the purpose.

But what would be your reply if it were suggested that the rate of personal giving in our churches has not kept pace with the increasing income of the majority of Church members ? Yet I believe that to be true. Not everybody realises that in terms of today's money values sixpence is the widow's mite ! Nor is it as widely realized as it should be that the taxpayer who is prepared to enter into a covenant is handsomely encouraged by the Chancellor of the Exchequer himself to contribute generously to his Church and Pastor. As many of you realise, Christian giving is a matter, not of casual inclination, but of resourceful planning and sustained discipline.

(2) *My second proposition is that more money can be raised by legacies.*

One of the pleasures in writing for signatures to the laymen's Declaration was to receive the replies. Some of the

letters were of a confidential nature and greatly encouraging to those who were privileged to read them. In one letter came the gift, made anonymously, of 5,000 shares, worth nearly £10,000, for the maintenance of the Ministry. And that was not the only piece of good news. In other cases we were told of plans that have been made to bequeath substantial sums of money for the support of the Pastorate.

I am told that endowment is a matter which is seldom discussed by Congregationalists. Indeed, it has been suggested that our very independence may, in the past, have discouraged from doing so some of those who might have provided help of this kind.

May I put forward the claims of the Congregational Ministry to those who are in a position to make a bequest? And may I reinforce my plea with the suggestion that those who today find it difficult to pay the traditional annual tithe to the Church might consider leaving an appropriate percentage of their estate to religious Causes?

(3) *My third proposition is that we must endeavour to use the precious resources of the Ministry with stricter economy.*

The signposts in the Laymen's Declaration clearly point to the constructive local developments which Moderators and County Secretaries strive so hard and so patiently to promote —the grouping and concentration of churches for their greater strength; the arrangement of joint pastorates; the undertaking by strong and vigorous churches of the spiritual and material succour of their weaker neighbours; the establishment of new fellowships by the co-operative effort of surrounding Churches.

These are some of the measures made more urgent by rising costs, movements of population and shortage of Ministers. Independence is a wonderful word and we must cherish it. But in this day of change and challenge we are called to free ourselves from many of our isolationist conventions and work ungrudgingly to provide greater scope and opportunity for our trained and ordained Ministry.

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The way immediately before us is plain. We must encourage more men and women of high calibre to enter the Ministry, and we must provide adequately for their material needs, both during their active service and in retirement; and we must free the Ministry from a paralysing parochialism.

If anybody imagines that these urgent needs have no direct relevance to the great issues of our day and generation,

may I take you back to the sentence in the Declaration which reminds us that our churches, founded in freedom, have, in the past, played a "vital and indispensable part in the life of the community."

But what of their role in the future? That is a question that is being asked with growing anxiety by many men and women whose job it is to study the social, economic and political signs of the times.

The situation in which Britain finds herself as a nation cries out for the radical and puritan witness of militant Congregationalism. And speaking as a layman to laymen in general, I confess that our response is weak and hesitant. We make no compelling answer and offer no clear-cut challenge to the indulgence, indiscipline and indifference of the society to which we belong. In many of us even the love of liberty seems to be dormant.

There is no short cut to prophetic insight and inspiration. In the faith and order of Congregationalism the source of power is to be found within the fellowship of God's free and faithful people. It is there within the fellowship, a fellowship purified and strengthened by the grace of the Lord Jesus Christ, that recovery must begin.

The re-opening of the Congregational Library after several years, during which it had been taken over by the London County Council for emergency use during the war, took place early in March when a lecture was delivered by Sir Maurice Powicke as " an act of piety " inspired by his devotion to the memory of his father, Dr. F. J. Powicke, himself a notable Congregational historian, whose long and distinguished ministry at Hatherlow, Cheshire, spread its influence far afield. (He was, among many other things, the secretary for over 40 years of the Stockport Ministers' Fraternal, a remarkable society which at the time we knew it best, had been active for more than 80 years and had had only two secretaries.) The chairman at the lecture was Sir Thomas Kendrick, Director and Chief Librarian at the British Museum, who has since given to the Library a copy of his recent work on *The Lisbon Earthquake.*

The Library was first opened in 1831, writes the Rev. Alan Green, the newly-appointed Librarian, to whom we are indebted for this note, at a time when " British Congregationalism was rapidly becoming more coherent and moving towards the formation of the Congregational Union of England and Wales." The Library was actually opened on May 9th

of that year, preceding the Union by one day—the inaugural meeting of that body being held in the Library, then in Bloomfield Street, Finsbury Circus, on May 10th. Thus, to quote Dr. John Stoughton, "A local habitation was prepared for the Union before it was formed—a cradle was provided ere the child was born."

The new Librarian succeeds, after the enforced interregnum, Dr. Albert Peel to whom the closing of the Library was a sore trial. He has in his care a collection of books, tracts and MSS. which is famous throughout the English-speaking world, and is often used by visitors from the United States. The nucleus of the Library was given by Thomas and Joshua Wilson, and a cousin, J. Remington Mills. The library is strong in the writings of the ejected Ministers of 1660-1662 and the early Puritans. It has an especially rich Hymnological section, and sections dealing with the history of the Free Churches generally and Congregationalism in particular. The considerable section dealing with the Pilgrim Fathers was much consulted in connection with the sailing of Mayflower II for general publicity and radio talks. Among the treasures of the Library is a first edition of Milton's *Paradise Lost*, many Bunyans and a rich Baxteriana. It has many letters, diaries of ejected and later Ministers, commonplace books, and some of Philip Doddridge's original lecture notes.

It is hoped to revive the Congregational Lecture, and to arrange for other talks and lectures, and provision will be made for students who wish to use the Library. Correspondence should be addressed to the Librarian, The Memorial Hall, Farringdon Street, E.C.4.

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A representative party of British Congregationalists, headed by the Moderator of the International Congregational Council, Dr. Maurice Watts, and the Minister and Secretary, Rev. Ralph Calder, visited the Palatinate in April to take part in services held in Speyer to mark the formal association of the United Protestant Church of the Palatinate with the Council.

Sunday, April 28th, will long be remembered by those who were present at the Communion service in the splendid Memorial Church, built by the Protestants of the world to commemorate the Reformation whose beginnings were closely associated with Speyer. The minister conducted the service at which Dr. Watts preached the sermon, after which Dr. Hans Stemple led us in a great united celebration of Communion.

In the afternoon we gathered again in the Church of the Holy Trinity, rightly described as " one of the most beautiful and joyful churches of baroque style in Germany." Here we joined a number of representatives bringing greetings, including Dr. Niemoller, and Dr. Howard Schomer of the World Council. In the evening, in the German style rather than the British, we were entertained at a civic banquet at which the deputy Burgomeister, himself a Roman Catholic, welcomed us to Speyer in the most hospitable spirit.

The United Protestant Church of the Palatinate is a union, founded in 1821, of Lutheran and Reformed churches for which each, as Dr. Schneider has written, " gave up her special confession, celebrating the Lord's Supper in Biblical form and declaring the Holy Scriptures to be the only rule and norm of the Church." It is on that same basis that this new association with the International Congregational Council is possible. It is a situation which deserves more consideration than it has yet received. A visitor to the Palatinate is bound to be deeply impressed by the vigour of the spiritual, social and educational work of the United Church. In an article in this journal of April, 1953, to which we refer our readers for a full account of the Church and its history, Dr. Carl Schneider wrote, " the spirit of the love of Christ, which really was the main factor in the origin of this Union Church, created a spiritual unity which did not need any more the confessional crutches. There was, and still is, no unity of form. You will find in the Palatinate liturgical and absolutely non-liturgical services. You hear orthodox and liberal sermons, but there is one spirit. This is seen and proved by the astonishing extent of the works of love which, as a real result of union, is not surpassed in any other Church. The Church has a highly developed system of schools of all kinds, hospitals, homes of all kinds, asylums, hostels, kindergartens and youth homes, deaconesses, parochial workers, city missions, inner missions, station missions, and the like. But there is more : there was and is, as in Reformation times, a constant free discussion of all the problems of faith, and therefore a unity underlying the manifold opinions and works : it is one Church."

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So long as in this country reunion with the Anglican Church tarries, and apparently will tarry until the Free Churches accept episcopacy, the most hopeful way of advance is towards the union of the Free Churches. The union of the Lutheran and Reformed Churches in the Palatinate called for great courage, but it is no longer an experiment. It has long since been justified by its fruits.

The PRAPAT CONFERENCE, March, 1957

By Leslie E. Cooke, D.D., LL.D.

Associate General Secretary of the World Council of Churches and Director of the Division of Inter-Church Aid and Service to Refugees.

The name Prapat may well become as significant in ecumenical history as Edinburgh, Stockholm, Lausanne, Oxford, Amsterdam, or Evanston. Prapat is not a city, it is a village set on the shores of Toba Lake in North Western Sumatra ; it must surely be one of the most beautiful places in the world. The lake is a great stretch of water twice the size of the Lake of Geneva and is 2,700 feet above sea level. In the centre of it is the island of Samosir, an island 40 miles long which itself is a mountain range jutting up out of the water. This island is the traditional home of the Batak people. The whole region is volcanic, the mountains slope steeply to the water's edge, and some are still mildly active volcanoes. Where the slopes are gentler the soil is rich, the vegetation lush—coconut palm, banana plantains, flowering shrubs, and the bright emerald green of the rice fields make the scene one of memorable loveliness. Where the hills rise to a moorland plateau the countryside is wild jungle land, the habitation of tropical wild beasts. Nature's changing and fickle moods may in the morning make this a scene of serenity, but by late afternoon lowering clouds, lightning flashes which momentarily illumine the dark silhouettes of the mountains and unheralded tempests which bring lashing rain and whip the waters of the lake into fury, transform this countryside into a place of awe if not terror.

The storms will pass as swiftly as they came and the tropical evening descends with its heavily laden scented air, its dark blue starlit sky, the flicker of fires outside many a native house. For the young it is a time for romance ; for the older folk a time of peace and friendly conversation. It is not difficult to appreciate why this land is the home of a vigorous and independent people, who are given to hospitality, who love their music and their sedate and expressive dancing which is so much a ballet of the hands. Nor is it difficult to understand why up to 130 years ago they were a fierce, animistic people who regarded their lake as sacred, who engaged in bloody inter-clan struggles and put to death strangers whose sacrilegious feet approached the shores of their lake whose beauty was not intended for alien eyes. Two missionaries of the American Board, who in 1834 sought to bring the Gospel

to this people, were killed; and in 1861 Ludwig Ingwer Nommensen of the Rhenish Mission, who became the apostle to the Bataks, narrowly escaped the same fate.

Now the Bataks are almost all Christians. Their Church of 651,524 baptised members gathered into 932 congregations, is one of the greatest and most interesting Churches of Asia, and although so young it has already a remarkable record in its gift of leadership, not only to the church of Indonesia, but to the political, social and cultural life of this young Republic.

This Church was the host to a conference of some 105 delegates and many observers and guests representing a wide group of Asian churches of varying traditions and confessions, from 14 different countries.

The Conference, which was sponsored by the International Missionary Council and the World Council of Churches, was the climax thus far reached of a movement among the Asian churches towards a greater responsibility both for evangelism and for mission in this region.

The International Missionary Council meeting in Tambaram, Madras, in 1938 envisaged the possibility of an East Asia Secretariat, but it was not until 1949 that the Secretariat was created. Dr. Rajah Manikam, now Bishop of Tranquebar, was the first secretary, and for seven years he travelled widely throughout Asia as an ambassador interpreting to the churches, who knew more of their respective missionary boards and societies in the West than they did of one another, the significance of the ecumenical movement, building up relationships among the Asian churches themselves, and by a series of conferences, as well as by speeches and articles, outlining their common responsibility for the unfinished task of evangelisation in Asia. In 1955 representatives of certain of the churches and mission boards in the region came together to establish, without sufficient preparation in the judgment of some, the Asian Council on Ecumenical Mission, and for two years this organisation has been working to give expression to the growing regional consciousness and mutual interdependence of the Asian churches. Moved by concern for the right expression of regionalism within the Ecumenical Council and apprehensive lest a too hastily constituted and inadequately representative organisation would defeat its own high purpose, the leaders of the World Council of Churches and the International Missionary Council invited the leaders of the A.C.E.M. and repre-

sentatives of other churches to an informal conference in Bangkok in March 1956 as a result of which a decision was taken to call an official conference of the churches at Prapat, and an outline agenda for the conference was prepared.

So on March 18, 1957, in the Prapat Hotel the Eastern Asian Christian Conference assembled. This conference had much in common with all ecumenical conferences. It was preceded by a great rally of the churches, between 50,000 and 60,000 people gathered on a glorious Sunday morning at Siantar for an ecumenical service, which President Sokarno, President of the Republic of Indonesia, attended, and after which he gave an address. There was the meeting of old friends and the making of new ones ; there were the memorable acts of morning worship according to different traditions in the local church, and the simple vespers at the close of day in the conference room ; there were the talks and discussions in the corridors and at the meal tables. There was the generous hospitality of the local churches and their offering of gifts to the conference ; there were the visits of various groups to different churches ; and the cultural entertainment (demonstrations of traditional dancing) offered by the churches to the conference members. Yet this conference was different, not only because the representatives from the West were mostly silent in plenary discussion, nor yet only in the seriousness with which the theme " The common evangelistic task of the churches in South East Asia " was approached, but above all in its deep spiritual life. Not that the conference was pious, but rather that the deep religiousness of Asia, a religiousness baptised into Christ, suffused all discussion and all worship. Here was a glimpse of the richness of insight which Asian churches bring to us all and which they will yet bring in increasing measure.

To the Westerner, impatient to get down to business, the courteous, leisurely approach to the business of this conference and the measured tread of the advance towards the real purpose of the meeting was at first something of a discipline, and then a cause for wonder and admiration—here was the wisdom of the Orient, its wholly different appreciation of the meaning of time.

Incidentally the conference had this in common with so many recent ecumenical conferences—an atmosphere of crisis. Up to the last week it was uncertain whether the conference would be able to meet in Indonesia. On the eve of its meeting a 'state of war' was proclaimed by the President and the

country put under martial law ; but, as one Indonesian church leader who is also a political figure, remarked laughingly, this only meant that we could meet more safely and comfortably. Actually, apart from the presence of a few soldiers in the streets of the towns and villages and a military check-point here and there on the road, there was little evidence of political excitement or even unrest. The delegates were in danger only when they ventured abroad to visit some place or other when they plunged into the chaos of Asian traffic, trusting themselves to drivers who, as one wit commented, " did not drive their buses but aimed them."

The conference itself moved through four phases. The first was a series of statements of the situation of the Church in the various lands represented and an appraisal of its evangelistic opportunity. The second was a series of addresses on the theme of Evangelism by Bishop Chandu Ray, Dr. D. T. Niles, Mr. M. M. Thomas—addresses which were spacious, stimulating and searching. The third phase was the discussion and setting up of an organisation for a permanent regional organisation of an Asia Conference. The fourth phase was a preparation and outlining in an ecumenical setting of the task of such a Conference.

The organisation envisaged consists of a Conference made up of delegates from member churches of the W.C.C. and member councils of the I.M.C.—with the churches of Australia and New Zealand in a fraternal relationship with voting rights : a continuing committee made up of one member from each country represented, and a working committee of five members to act as an advisory committee to the Secretariat. This organisation cannot be finally established before the Conference holds its first official meeting in four years' time, since the approval of member churches and councils has to be sought for the recommendations. In the meantime an interim committee has been established to act as the continuing committee and to carry forward the work of Prapat. Bishop Sobropena of the Philippines has been appointed chairman and Dr. David Moses of India vice-chairman. The Asian Secretariat is to be enlarged. Dr. D. T. Niles has been invited to become General Secretary. Mr. Khaw Than, who has been Asia Secretary during the past year and whose patient and persistent work was responsible for the organising of the conference, has been invited to become Associate Secretary with responsibility for the work of C.C.I.A., and Rev. Alan Brash of New Zealand has been invited to become Associate Secretary with special responsibility for the services of inter-church aid. These

nominations were made by the Conference, but the actual appointment will be made by the International Missionary Council and the World Council of Churches acting jointly.

The programme for the Secretariat and Conference is to include :

(*a*) A survey of the mission of the Church in East Asia to the end that the total available resources of personnel and funds may be directed to the fulfilment of this mission ;

(*b*) Consultation on issues of comity, missionary policy and other subjects of common concern among the churches in this area and the missionary societies related to them ;

(*c*) Promotion of the participation of the Asian Churches and Councils in the programme and activities of the I.M.C./W.C.C., and help to these two world bodies by keeping them constantly informed about the concerns and convictions of the Asian Churches with regard to the common ecumenical task ;

(*d*) Visitation of the churches and councils in the area ;

(*e*) Encouragement of closer contact and mutual sharing of experience between the churches in Asia and co-operation between them in functional activities through conferences, exchange of information and visits of international and interdenominational teams from within the area for specific purposes ;

(*f*) Exchange of information concerning personnel needs in East Asia which may be met by churches in other parts of the area ; the sharing of the experience of the churches in international and interdenominational exchange of personnel. Such exchange shall be the primary responsibility of the churches themselves both to find the personnel and support them. Where the funds of the churches concerned are found to be inadequate for this kind of programme additional support shall be sought from outside sources.

(*g*) To help in interpreting and co-ordinating the programme of the Division of I.C.A./S.R. of the World Council of Churches in East Asia and to collaborate as requested in fulfilling the purpose of ecumenical Inter-Church Aid. This is understood to mean the collation and distribution of information concerning material and personnel and the transmitting of gifts where this is necessary.

A preliminary general budget of $24,000 for the work of the Conference and its Secretariat has been accepted, and most significantly $7,000 of this is to be sought from the member churches and councils themselves. This is an indication of the seriousness with which the Asian churches are seeking to assume their responsibilities. On the face of it this may look like the establishment of one more piece of ecumenical machinery—a burden on the time of overworked church leaders, and on the resources of struggling churches. Actually what took place at Prapat may well prove as significant as the first landing of missionaries from the West on the shores of these Asian lands.

Prapat is significant for the churches of Asia. To listen to the addresses of the Asian church leaders was to be impressed with their awareness of the situation in which the churches find themselves and their understanding of it. Here are some sentences from these speeches which are worthy of deep reflection. Thus Bishop Chandu Ray: "Our task is one Church with one mission to one world for the whole man." "We are small minorities made smaller by our divisions." "The Church must educate and build a middle class in Asia." "The revival of ancient faiths is but a nationalist movement, government sponsored, and is nothing to be afraid of." "The restlessness of the West has crept into missions—the only true audio-visual aid is in the life of the Christian community."

Here are some sentences from an address by M. M. Thomas on "Mission and its encounter with the Asian Revolution":

"The Church is involved in the Asian revolution, but it is more than an involvement, it is a conscious response to the Revolution." . . . "There is in the Church either a fear of encountering the revolution because it is not the Christian task, or a confidence that the Christian witness is justified by the revolution, forgetting the destructive elements in it. There must be a struggle in the Church between fundamentalism and pietism on the one hand and Utopianism on the other hand." . . . "The process of secularization in Asia is necessary, economically for example, to break the caste or occupational hierarchy, socially for the liberation of the individual, for example to emancipate the untouchables or to elevate the status of women, and politically to secure religious liberty guaranteed by constitutional law. The question is not secularization, or no secularization, but on what basis is this secularization to be secured."

Of nationalism, Mr. Thomas said: "Nationhood is the pro-

duct of the imperialistic era, of Western middle class influences and of the struggle for national freedom. These have led to racial, cultural and regional self-consciousness. But self-consciousness has inherent in it a desire for domination in a majority, a fear of domination in a minority—so while it is a source of creativity it carries in itself the seeds of destruction. The problem of nationhood is acute, not least because the nations of Asia have achieved national sovereignty at a moment when the concept of the sovereign nation State is outmoded. In this situation the Christian Church is the only truly national organization. Its task is to help this self-consciousness to become creative. Yet here the Church is failing because it is permeated by caste, language, cultural and racial divisions." . . . " The Church in Asia has no need to apologise for its relations with western culture, but for its failure to bring a Christian criticism to bear upon that culture." . . . " Asia's problem is to build a new community which comprehends both authority and status yet gathers up into itself equality and freedom. This is the task of the Church." . . . " All Asians are today displaced persons."

Of the task of evangelism, Dr. D. T. Niles said : " What proof is there that Jesus can do more for the Hindu than for the Christian ? " . . . " Our tendency is to talk about the proclaimer of the Gospel and not the hearer." . . . " While the Church talks about evangelism it suffers a loss of conviction that any one needs to be evangelized." . . . " The agent of evangelism is the Church, but only a Church which is not isolated but which is at the same time distinguishable can fulfil its mission." . . . " Evangelism is not what we do but what God does with anything we do."

These quotations, however, not only reveal the insight and understanding of the church leaders, they articulate the purpose which the Asian churches are determined their regional organizations shall serve. They look to it as a means whereby they may undertake their evangelistic task together, through which by developing knowledge and understanding of each other they may find greater unity, and by which they may together fulfil their mission as churches in a time of political, social, economic, and cultural revolution.

Some who went to Prapat from the West were disturbed by considerable misgivings about the real basis of this self-consciousness of the Asian churches which was being expressed in a desire for a regional organisation. It was feared that its foundation was simply negative, the result of anti-western,

anti-imperialistic sentiments. No doubt these motives were operative, since no motives are ever wholly unmixed, but the Conference revealed that the dominant purpose of the Asian churches is to accept the responsibility God has laid upon them for the task of evangelisation in this day, and to do so in full and unbroken fellowship with the whole Church in all the world.

Prapat has significance, too, in the fulfilment of the total mission of the Church. Hitherto the Church's mission has been fulfilled by the churches' missions. Prapat points at any rate to two aspects of the success under God of the missions. They have created and helped to establish the churches in the Asian lands. Perhaps it is not sufficiently recognised that for many years now most of the missionary boards and societies have been following a policy by which increasing responsibility has been transferred to these churches for the ordering of their own life. The relationship of the missionary to the Church has been transformed so that his entrance into the mission field or his return to it after furlough has been at the invitation of the churches. This has made what happened at Prapat possible. The churches, if it may be said without any semblance of patronage, have come to maturity and have begun to accept their responsibility for their task not only in their own lands, but in their region. That is to say, they have begun to accept responsibility not only for evangelization, but for mission, that is the crossing of frontiers—racial and geographical—for the proclamation of the Lordship of Christ over the whole world and to the end of time. Already that is taking place. Missionaries, or 'fraternal workers' from the Philippines are at work in Thailand; the Church of South India, which has had a mission to New Guinea, looks for another field now that New Guinea is closed to it. The programme of the Asian Conference anticipates an increase in this missionary activity undertaken by the Asian churches.

The other aspects of the success of missions to which Prapat points is in the creation of an ecumenical fellowship in these lands. If in recent years that ecumenical fellowship has found its expression in the World Council of Churches of which the Asian churches have become members, the impetus and initial inspiration, as is now a recognised historical fact, came from the missionary movement and has been fostered by missionary policies of comity, and the establishment of union projects in the mission fields. The creation of the Asian Conference, therefore, symbolises not only the response of the Asian churches to their God-given call to evangelization and mission but also

to their response in seeking to do so in unity. Bishop Chandu Ray's word, already quoted, " We are minority churches made smaller by our division," sounds the deep undertone of the Prapat conversations. It is not accident that in Asia more than anywhere the movement to church union has so many manifestations in the prosecution of schemes of union.

This very success of the missions puts them under judgment. The leaders of the missionary societies and boards at Prapat were very conscious that great questions were being raised for them concerning the policy to be pursued by the churches and boards they represented. Questions concerning the nature of the future relationship of their churches to the churches of Asia ; questions concerning the making available to them of resources and personnel ; questions concerning the way in which the needs for these resources must in future be presented to their own constituencies ; questions concerning the way in which the subtle change of church relationship from one of 'mother-daughter' to one of 'sister-sister' might best be met. The Asian church leaders at Prapat would be the first to admit the sensitiveness of the missionary leaders to those questions and the readiness of their response to seek with the Asian churches themselves an answer to them. In the preamble to the 'Plan of Future Action' which the Conference drew up this was acknowledged. " This conviction of our need of one another," the preamble states, "and of the decisive urgency of our participation in the task of mission has come as a direct result of the joint effort of the International Missionary Council and the World Council of Churches in strengthening the Christian movement in this part of the world through the Secretariat for East Asia."

It is clear, therefore, that while the Asian churches must still look in their poverty and in view of the greatness of the tasks they face to other and more wealthy churches for support, the formation of the Asian Christian Conference means not simply the devising of a new piece of machinery by which a new missionary strategy to meet the changed political and social conditions of the Orient can be worked out and made more acceptable, it is rather the instrument by which a new kind of partnership and fellowship of the churches of East-West may be given expression in the fulfillment of their common purpose and task.

The Prapat Conference has also significance for the whole ecumenical movement. For some years now the integration of the two world bodies, the International Missionary Council

and the World Council of Churches, has been under discussion and during the years immediately ahead, perhaps before 1960, those discussions will reach their point of climax. Already in many realms the interests of the two bodies are fused and important common tasks are jointly undertaken. The meaning of this move towards integration is to be found not in the interests of organisational efficiency, but in the need of the missionary movement to fulfil its purpose, to recognise the changed situation created by its success—the emergence of autonomous indigenous churches, and by the World Council of Churches in which these churches find membership in increasing numbers, that to fulfil its purpose it must be permeated by all that is summed up in the phrase 'The Mission of the Church'.

The representatives of the Asian churches made it clear that they looked forward to the integration of the two world bodies now under discussion. In their own experience and situation the manifestation of the church as the mission is imperative, and while none of them would say that integration of itself would bring this about it would nevertheless be the symbol of unity of thought and purpose within the ecumenical movement which would mean much to the Asian churches as they press forward in the task of evangelization.

The fact that at this particular moment both bodies, with the councils and churches which they represent, have been led first to face, then to sponsor and support this new regional organisation in which the ecumenical purpose of both will find fulfilment, is of very great importance. Here again this is no mere act of decentralising ecumenical organisation to make it more effective. Indeed, before the Prapat conference was convened there was complete uncertainty as to what relationship the Asian churches would want to establish between this new council and the world bodies. It was during the conference itself that the Asian church leaders made it perfectly clear that they wanted their own new regional organisation to be part of, indeed an expression of, the ecumenical movement. Speaking of their new awareness of responsibility for the evangelization of Asia, the delegates at Prapat affirmed that this " stemmed from the great ecumenical movement which has grown from strength to strength since 1910 . . . of which we are and seek ever to be a part." So here in Asia, perhaps the matrix of the destiny of Western civilisation, God has led the churches to seek a new manifestation of the 'oikumene'. It is too early to say what this may mean—but the question cannot be resisted, " Asia today, the Middle East, Latin

America, Africa tomorrow—at any rate the day after tomorrow ? " It could be that a problem which has teased the minds of all engaged in the search for an embodiment of the ecumenical movement, namely that of integrating a council of councils and a council of churches, may be solved along the lines of this new recognition. However that may be, there is every reason for gratitude to God that in these decisive years ahead He has brought churches and missions together in this great new adventure of partnership in serving His great purpose of evangelization and mission in Asia. To say the least, the discussions of integration in the light of this can never now be academic, nor written off as of interest only to ecclesiastical mechanics.

Before the conference at Prapat there was a certain temptation to look for an analogy in the great Bandoeung Conference of the Asian powers. That analogy not only suffered the fate of all analogies of which a learned British judge once said " If it is exact it does not help us, if it is not exact it is irrelevant," but has proved palpably false. Prapat was not an 'ecclesiastical Bandoeung'. It would be less than honest to claim that nowhere did motives of self-interest, expediency, perhaps even of racial and national pride, have their lodging in the hearts and minds of those of us who came together ; nevertheless the fact is that they did not predominate, they were rather taken up and transformed by God's grace and made the servants of His own will and purpose for us. The clarity of the Divine leading, the complete unanimity of mind and purpose which was given to the conference, was such that none of us had anticipated—once more our surprise was only the measure of our lack of faith in Him who ever waits to do exceeding abundantly above all that we can ask or think.

The SECOND GREAT COMMANDMENT: RELIGION AND MORALITY

By Thomas McPherson, M.A., B.Phil.

What is the relation between religion and morality? Here is a question that the reflective Christian cannot avoid, though sometimes today it is not given the time and space it deserves.

The answer to the question may seem obvious. "The moral life and the religious life always go together, and the ultimate justification of morality is a religious one." This does indeed seem the obvious answer; yet it has not seemed obvious to all those who have considered the question. The answer, it will be seen, makes two points, and on both points there are disagreements and difficulties. We shall look at the two points in turn.

Do the moral life and the religious life in fact always go together? It may be said that it is notorious that they do not. (*a*) There are men who are moral but not religious—men of upright character, morally as irreproachable as men can be, who acknowledge no allegiance to the Church as an institution and repudiate the Church's dogmas with the exception of her ethical teaching. Equally (*b*) there are men who are religious but not moral—men who are conscientious in their following of the Church's ordinances and perhaps office-holders in their denominations, whose private lives are known to be marked by dishonesty. Now it is in practice easier to maintain (*b*) than it is to maintain (*a*). Living the Christian life is not to be equated with living the decent life, yet because we are always falling into the error of thinking that it is, we see clearly, or think we see clearly, how often in our fellow believers practice falls short of profession. We do not make for them the excuse we make for ourselves—true as far as it goes—that the Christian is not the man who lives a morally flawless life but (among other things) the man who recognizes that no one can hope to live a morally flawless life and who understands why this must be so. The effect of our blindness in this matter, coupled with our own ever-present sin of spiritual pride, is that we are ready, and indeed rather glad, to agree that there are people—other people—who lead a religious but not a moral life. But we are for the same reason less ready to agree that there are people who lead a moral but not a religious life. We tend to think that if they lead a moral life they are after all leading a religious life. Is not religion

to some extent a matter of loving one's neighbour ; and is not the moral man he who loves his neighbour, and in loving his neighbour isn't he loving God even though he may repudiate Him with his lips ? So we may say, though hardly as explicitly as this. When it is put explicitly the crudity of what we are saying may hit us too much of a blow ; the holes in it may look too large.

It is true that the moral and the religious life go together. But this is a complex rather than a simple truth. You cannot have religion without morality, but you may in a sense have morality without religion.[1] Furthermore, to say that you cannot have religion without morality does not mean that a man whose life is marked by moral failure is not truly religious. The sense in which to be religious you must be moral is not that which implies the achievement of moral excellence ; it is that which implies effort to achieve it : whereas on the other hand I suspect that when we say that there are people who are moral without being religious we intend something different by being moral ; we are implying not moral effort but moral achievement. I do not mean to suggest that moral achievement is not important for religion. We should certainly not call a man religious whose life was marked by really spectacular and frequent moral lapses. Good intentions are indeed not enough. But they count more towards the credit of others than we sometimes like to acknowledge.

The view that the religious life and the moral life go together is one that may be expected to commend itself to most Christians. It needs some explanation, as we have seen, but it may seem hardly to need to be argued for. Nevertheless not all Christian thinkers have held it. That strange and lonely man Soren Kierkegaard did not hold this apparently self-evident opinion. In his eyes the moral life and the religious life were separated by a great chasm. To pass from the former to the latter necessitated a leap. The religious man was to him the man who had turned his back on the merely moral life—the life of deep personal affection and social responsibility—and had gone on into a life of a totally different kind, a life that could not be properly lived while the old affections and responsibilities remained. This view of Kierkegaard's must be looked at. It is not likely to find agreement in the minds of many, but it is unwise not to face up to the things Kierkegaard said. His was a twisted mind, but perhaps

[1]Religion colours one's attitude to other people. It is worth pointing out that it is not the case that the Christian is more moral than the secular humanist but rather that he views social relations and obligations in a different way.

that enabled him to see round difficult intellectual corners better than ordinary people. And perhaps, as a contemporary philosopher has remarked, one needs to be slightly 'cracked' oneself if one is to have a peephole into the world that lies beyond common experience. Kierkegaard's views are bound up with each other and with their author's life and character. To write of one of his views in isolation is to run the risk of not getting things straight ; but it is a risk we must take.

Kierkegaard wrote about what he called the Three Stages on Life's Way—three kinds of life, or three 'spheres of existence.' The first stage is the Aesthetic, the stage in which a man lives for enjoyment and for the moment. The second is the Ethical, the stage in which a man subordinates the search for enjoyment to a devotion to others (in which he realises his own true personality) and to the life of social responsibility. The third stage is the Religious, the stage in which all life is directed towards God. Devotion to God is something which takes all a man's energies, so that there is no strength left for the fulfilment of merely social responsibilities. By the religious man, indeed, even if there were strength left for it, the fulfilment of merely social responsibilities is seen not to be worth its expenditure. Kierkegaard seems to think (though one cannot be sure about this) that you cannot reach the second stage without passing through the first, and that you cannot reach the third stage without passing through the second. We may, however, according to him, be in more than one stage at the same time. (So that 'stage' is hardly the best word for it. But each stage is a quite different kind of life ; this at least we may be certain of.) From the first to the third is a long and arduous journey. Many never reach the end of it. Many never even attempt to reach the end, but are content with the life of enjoyment or the life of mere morality.

The transition from the first stage to the second does not concern us. The transition from the second to the third does. This transition can be made only, as I said above, by a leap—by the gathering of all your strength and by a committing of yourself to the air in faith that you will land safely on the other side of the chasm. Kierkegaard illustrated the nature of the leap of faith by the story of Abraham's willingness to sacrifice Isaac. In his book *Fear and Trembling* (1843) he retells this story with masterly literary artifice. Abraham believes that it is God's will that he should sacrifice Isaac. In his mind he resists what he believes to be God's command. He goes through mental torment of a kind that words can hardly express. Until the last moment he hopes for a reprieve : a reprieve for his son,

and a reprieve for himself ; for Isaac's suffering would be soon over, while his would continue for the rest of his life. His love for his son is such that he is tempted to disobey the will of God ; almost, he does disobey. But the call of God is too strong. Isaac is made ready for the sacrifice. Abraham raises the knife. . . .

Now in this story we see, according to Kierkegaard, the nature of the religious man. He is the man who places faithfulness to God above the natural human attachments of life.[2] And he is a man who suffers ; the decision to enter upon the truly religious life—the life of complete obedience to God—is to be made only in great mental anguish, because it means turning your back upon all that has seemed valuable until that moment and committing yourself to something that you can as yet only dimly see. For Kierkegaard, the religious man is the man who keeps himself from close human attachments. He may have acquaintances but not friends. Human attachments will drag him down to earth ; free from them he may soar to heaven. You cannot combine complete devotion to your fellow men and complete devotion to God. You must choose which it is to be. It is not an easy choice. It is the hardest choice a man has to make. It is no wonder that many try to avoid making it, no wonder that many deceive themselves into thinking that life in the second stage is the religious life.

Kierkegaard does not say that to be religious we must live as hermits. Social contacts are not forbidden. He was sociable enough himself. We may mix with people as much as we like ; what we must not do is allow ourselves to form close personal attachments. He himself broke off his engagement to Regine Olsen because marriage seemed to him likely to put a barrier between himself and God.[3] The religious man is alone—alone with God. And for all his party-going Kierkegaard was alone. It will be seen then that for Kierkegaard the religious life and the moral life do not go together. (This at least is the interpretation that we have made of him. His

[2] " The ethical expression of Abraham's action is that he would murder Isaac : the religious expression is that he was willing to sacrifice him," *Fear and Trembling*, trans. R. Payne (London 1946), p. 28. " Ordinarily speaking, a temptation is something which tries to stop a man from doing his duty, but in this case it is ethics itself which tries to prevent him from doing God's will," *op. cit.*, p. 75. " His love for God may cause the knight of the faith to give to his love for his neighbour an expression contrary to his duty in the eyes of ethics," *op. cit.*, p. 90.

[3] This at least is how he represented it to himself, though other reasons for his breaking off the engagement have been suggested, and in view of his odd psychological make-up it is not unlikely that, for example, a suspicion that he was sexually impotent, or the shock of his discovery of an indiscretion of his father's, may have had something to do with his inability to go through with the marriage to Regine.

way of writing makes him susceptible of other interpretations.) The religious life is higher than the moral life, but it is not an extension of it ; it is different in kind. The moral life is the ladder on which we climb in order to come within sight of the religious life, but we can only go on into the religious life if we are prepared to kick the ladder away.

Many of the things that Kierkegaard said have been influential in theological writings of recent years. His doctrine of the Three Stages on Life's Way has not, however, set up a particularly loud echo. It is altogether too odd—we might say, too shocking. Kierkegaard has here, as generally, gone to extremes. There is something to be said for the idea that many lives follow a rough pattern of development. This is an idea that others than Kierkegaard have had. But the sharp division between the second and third stages in Kierkegaard's picture affronts us. Kierkegaard has laid his stress on the first of Our Lord's two great commandments. This commandment needs to be stressed. But Our Lord himself coupled it with the second, and we have no authority to separate them. It is not easy to love God, as Kiergegaard sees. This is true. Loving God is not the same as loving our neighbour, as he also sees. This, too, is true. But to attain to love of God does not mean the abandonment of the love of our neighbour.

I said above that it is not wise to avoid facing up to the things Kierkegaard said. His insight into certain religious questions was remarkable. But he wrote always in conscious reaction against somebody or something, and such a spirit does not make for balanced views. Extreme opinions are of value because they bring to the front points that may have been in danger of being overlooked. Kierkegaard has made clear to us that the religious life is not just the moral life more highly geared. There is indeed, as he insists, a journey that must be made from the one to the other. But perhaps we need not, as he thought, commit ourselves altogether to the air in making it. There is a bridge across. We do not give up one life when we enter the other. The journey will involve sacrifices. But it will not involve giving up those whom we love. It may mean our being prepared to give them up : but only this is what God wants ; not that we shall in fact give them up but that we shall be prepared to give them up. Our Isaac must be made ready for the sacrifice. We must in anguish raise the knife. . . . But then will come the words : " Lay not thine hand upon the lad." God wants to be assured that we will give Him the love we give those whom we love most. And deep love tends to be exclusive : this Kierkegaard recognised. But

to have given our best love to God does not mean that we will have no love at all left to devote to our fellows among His creatures. It may be a lesser love that we have for them (after all, Our Lord's command to love our neighbour came in the second place), but it is still love. This Kierkegaard would not see, or saw altogether too dimly.[4]

The view that separates the moral life and the religious life will not do. There is another view on the relation between morality and religion that will not do either, and this also we must look at. This view is again an extreme one, but it goes to the opposite extreme from Kierkegaard's. It is the view that identifies morality and religion. Matthew Arnold's remark (in *Literature and Dogma*) that religion is morality touched by emotion is well known ; but it is not with Matthew Arnold that we are concerned here. The Jewish philosopher Martin Buber has in his *I and Thou* (1923)[5] maintained the virtual identity of morality and religion in the course of putting forward a philosophy that has attracted the interest and influenced the writings of many Christian thinkers ; and it is Buber's view that we shall look at. Buber's identification of morality and religion is a subtle and unobvious one ; it is for this reason that I take his view for my example of what has been, in much cruder forms, a widely-held opinion. Buber's *I and Thou* is a difficult book. It is as much poetry as philosophy. Buber does not rely on argument. He impresses his view by suggestion and by an almost mystical appeal. His book proceeds like a staircase, round and round over the same small piece of ground at its base. He makes his point, then makes it again, and makes it again. He does not spread himself along the passages and into the rooms, developing his idea and applying it. Nevertheless, when the book has unwound its way to the end, the effect on the reader is one of having reached a great height, from which, looking down, he thinks he can understand the relations of many things to each other. He knows less in detail about those things than if he

[4] The place where Kierkegaard seems to come closest to an acknowledgment of the importance of Our Lord's second great commandment is in his *Works of Love* (1848), but this nearest point is still far enough away. It is clear from this book that he thinks of earthly love ('partiality') as in some way selfish, and his idea is that the Christian must give up the beloved (as he himself gave up Regine) or the friend in order to achieve an impartial, unselfish love, a love for all men. But what does this mean? The noble Christian love, equally and impartially for all men, of which Kierkegaard speaks could be a cloak for no love at all. The theory is fine, but what is likely to happen in practice? Whenever you feel yourself becoming entangled with an individual, says Kierkegaard, you must cut yourself loose for fear that your impartiality will be compromised. Surely those mystics are nearer the truth who find their analogy for love of God in the deep, 'partial' love of one man for one woman. Of what worth is impartiality when you are dealing with love?

[5] Eng. trans. by R. Gregor Smith, Edinburgh 1937.

had been peering into the rooms ; but perhaps in this matter the simple and the general view is after all more worth having than the detailed.

The essential element of the moral life, says Buber, is what he calls the I—Thou relation. Being in the I—Thou relation is contrasted with the having of I—It experiences. The I—Thou relation is that in which we are with other persons when we are treating them really as persons. I—It experiences are those we have with things. To treat a person as a thing is to do him or her a great wrong ; it does no wrong to a thing to treat it as a thing.

The distinction between things and persons is one that has been made familiar to students of philosophy by the ethical writings of Immanuel Kant. Kant's celebrated Categorical Imperative commands us to respect the personality of others (and indeed to respect our own personalities) ; not merely to make use of persons, as one does, rightly, of things. It commands us to treat humanity never simply as a means but always at the same time as an end. A bus conductor is more than a ticket-selling machine ; the man who takes your hat more than the peg on which you might have hung it. To treat as an end is to treat as a friend. Friends are people we respect for their own sakes, not people we merely make use of. We are to treat all men as we treat our friends ; this, indeed, is what loving all men means.[6] The distinction between things and persons we are ready enough to acknowledge with our minds : what is needed is that we should never fail to acknowledge it by our way of life. Buber's treatment of this distinction is vastly more obscure than Kant's, but it is recognisably the same distinction that he is making.

The point in Buber that is new is this. Not only, he thinks, is the I—Thou relation the essential thing in morality—it is also the essential thing in religion. The religious man is the man who is in the I—Thou relation with God. What this means is far from clear, but Buber insists on it. He holds that there is no difference in kind between the I—Thou relation that may subsist between two men, or a man and a woman, and the I—Thou relation that may subsist between a man and God. What this comes to is that in his view what is essential in

[6] There is something sinister about the common phrase " make friends with "—as if one could in cold blood set about creating a friendship. This suggests a shaky hold on the distinction between persons and things, an unworthy view of what friendships are. Significant is the card of a London matrimonial agency quoted in the *New Yorker* : " Marriage agency offers select introductions whatever age or position. Strictly private. Genuine friendships also arranged." And *cf.* the title of Dale Carnegie's celebrated book, ***How to Win Friends and Influence People.***

morality is also what is essential in religion. In this sense, then, religion and morality are identical.

One of the marks of the I—Thou relation, according to Buber, is its unanalysability. It is impossible to define it. If one is in the I—Thou relation and one tries to examine it the relation breaks up at once. You find that you are no longer one term in a wonderfully mysterious relation ; you are only an I experiencing an It. This makes Buber's view either very easy or very difficult to criticize. It is easy to criticize if you have a prejudice in favour of clarity and hard logic. If it is not possible to say what this relation is except in the most oblique, 'poetical', 'mystical' language, if it disintegrates under direct inspection, then it may seem not worth the attention of a rational man. " What can be said at all can be said clearly ; and whereof one cannot speak thereof one must be silent."[7] But it is difficult to criticize if you have a suspicion that not everything can be said clearly, and that some things, and important things at that, perhaps cannot be said at all. " There is indeed the inexpressible. This *shows* itself ; it is the mystical."[8]

I cannot agree with Buber in his virtual identification of morality and religion. My disagreement is not based on any recognition of a logical flaw in his argument. He has no argument, and so no logical flaws. But it seems to me that Buber has not given a true picture of the religious life as I understand it and try to live it. The notion of a mysterious direct relation to God finds no support in my experience. The fault may be in my experience. It may be, but I am not convinced that it is. I would deny Buber's identification of morality and religion because one of the two items in his equation answers to nothing in my experience. I think I can understand the notion of the I—Thou relation as it applies between man and man, though only if I interpret it by means of Kant's Categorical Imperative. The mysterious 'mystical' garments in which Buber dresses up the Kantian idea obscure the central Kantian point without adding anything that I, at least, recognize as true to experience. But I cannot understand the notion of an I—Thou relation with God. Buber may be trying to say what cannot be said. If so, a failure to establish intellectual contact with me is not to be wondered at. But I do not think that my difficulty is purely an intellectual one. It is also the case that I cannot 'feel' what Buber is getting at. He does

[7] L. Wittgenstein, *Tractatus Logico-Philosophicus* (Eng. Trans., London 1922), Preface. (Also the closing words of the book.)

[8] Ibid, 6..522.

not seem to be talking about anything that I have experienced or that I think it possible I ever could experience. And I cannot believe that a man's relation to God is not different in kind from his relation to his wife.

So much for the first of the two points made in the statement at the beginning of this article : " The moral life and the religious life always go together, and the ultimate justification of morality is a religious one." The first point is true, though not if it is understood in the way that Buber understands it. What of the second point? Is it true that the ultimate justification of morality is a religious one? This, I think, is not true. Morality needs no justification and therefore no religious justification.

I remember reading an account of a sermon by a bishop in which he was reported as having said, among other things, that if he lost his faith in God he would see no reason why he should not commit adultery or chop off his mother's head, and therefore might very well rush out and do both those things. In this remark are mixed up together two views that need to be kept separate but often are not. There is the view, first, that religion is needed to justify morality, and there is the view, second, that religion is needed to enforce morality. The second of these views I mention only in order to clear it out of the way. It is the view that religious sanctions are needed if an individual, or a nation, is to continue to follow the moral code. Crudely, it is the view that if you did not believe in divine punishment in a future life you would not behave morally in this one ; it is the view that traces the moral degradation of Germany under Hitler to her loss of an adequate religious faith. There is certainly something to be said for this, though not as much as is sometimes imagined. A man's morality is determined by more than his religious training and inclinations ; it is too much a part of his whole character to break up completely if his religious faith goes. I doubt whether the bishop, if he lost his faith, would proceed to adultery and murder. He might indeed see no reason why he should not (though he would be wrong in this), but to see no reason why one should not do a thing and actually to do that thing are very different matters. Much the same considerations apply to nations.

But it is the other view contained in the bishop's remark that concerns us. This is the view that religion is needed to justify morality. If there were no God the moral life would not make sense. One might lead a moral life but one would

see no convincing reason why one should be doing it. This is a theoretical problem, as the other was practical. It seems to me, as I have already said, that this view is a mistaken one. Morality needs no justification. People who think that it does have asked themselves the question, " Why be moral ? " Now this is an odd question. Although it has been asked by some very eminent and intelligent men it is doubtful whether it even makes sense. You can ask of any particular right act—say, telling the truth—why you should do it. The answer may be, Because it is right, or, Because it is your duty. But although it makes sense to ask such a Why? question about a particular right act or a particular duty, it does not make sense to ask it about right acts in general or duty in general. " Why should I do what is right ? ", or " Why should I do my duty ? " are unanswerable questions—not because they are difficult but because they are absurd. The very meaning of rightness and duty is such that rightness and duty are their own justification.

Why should I do such-and-such an act ? Because it is right. Very good ; but why should I do what is right ? The question is absurd. Or if you prefer a more charitable view of it, it answers itself. By calling an act 'right' you are acknowledging that no further reason for doing it is in place. One may call for reasons why an act ought (morally) to be done, but this is the same thing as calling for evidence that it is the right act or that it is our duty. Once we are satisfied that we have sufficient reasons we declare the inquiry closed, and this we do by using the words 'right act' or 'duty'. We say : This is the right act ; or, This is my duty. To ask 'Why ?' now is to reopen the very question we are simultaneously declaring closed by using the words 'right act' or duty'. It is asking : What reason have I for doing this act which I claim I have sufficient reasons for doing ? And this is clearly absurd.

But let us assume that the view that morality requires to be justified and that that justification lies in religion is expressed so as to avoid this absurdity. This re-expression can be made. What is necessary is that the general question should not be asked, but only an indefinite series of particular questions—Why should I tell the truth ? Why should I seek to preserve human life ?, Why should I keep promises ?—and so on.

The answer to this series of questions can then be given thus : Because it is the will of God. In this way, it may be claimed, morality is seen to be justified in terms of religion. But this will not do either. The fault here is circularity. For it is always possible to go on from this to ask : But why should

I obey the will of God? The only finally satisfactory answer here is: Because the will of God is good. It is clear that we obey the will of God only because we believe that God never wills anything but what is good. We do not obey the will of God merely because it is the will of God. If we thought God ever willed what is bad we would not be prepared to obey His will. But see what has happened now. We began by attempting to justify morality in terms of religion, but we find moral notions coming into our justification—indeed, we find ourselves justifying religion in terms of morality.

It is clear that any attempt on the theoretical level to justify morality in terms of religion will fail. But this is not quite the end of the story. I think it is proper to point out that this conclusion in no way constitutes a belittling of religion. It is true that morality must be allowed to stand alongside religion, and is not to be made subordinate to it. But it is God's own doing that this is so. Nothing that has been said implies that the moral law is not of God's making. It is He who has given us the power to know good and evil—and the power to mistake evil for good. Without this power man would not be man. To attempt to justify morality in terms of religion—to destroy the autonomy of morality—is in the end to misunderstand our own status in God's universe.

It is, indeed, in the relation between morality and religion, properly understood, that we come face to face with the central theme of Christianity: the nature of man, as a creature alienated from God through sin, and what God has done and is doing to break down the barrier between Himself and His creature. Which is why, to return in the last paragraph of this article to a point made in the first, the comparative neglect of this question by contemporary Christian thinkers is a sad thing.

CAN MORALS SURVIVE?

By W. F. Lofthouse, D.D.

The difference between science and philosophy, it has often been said, is that science makes progress, philosophy does not. The questions that science asks are answered ; not the questions asked by philosophy. This is true. No one, save for historical purposes, studies scientific works of two hundred years ago, but we still study philosophic works two hundred and two thousand years old, as if they had been written yesterday. The reason is that we can never settle the philosophic questions with the method and the equipment of the man of science. We cannot pour goodness into a test-tube, nor weigh justice in a laboratory balance, nor plumb the depths of truth and freedom with a telescope.

To take an example : one of the oldest questions of ethics is, on what compulsion must we do this or that ? Is there any meaning in the words 'ought' or 'must', or is a categorical imperative inconceivable ? Affirm this last, and most respectable men will hold up their hands in horror ; deny it, and the difficulty of preventing the categorical imperative from becoming conditional is disconcerting.

The question has been debated ever since Socrates started talking to his young Athenian friends about conduct. There must be a moral law, we say, or what becomes of society ? But this assertion has always been met by the counter-assertion : men do only what will pay them in some coin or other ; that is the principle we all assume and act on in dealing with others. Nor is the question merely academic. The existence of a moral authority, and of an inborn power of recognising it, may be proclaimed by philosophers ; but if human conduct is tacitly agreed to be a matter of rewards and penalties, incentives and threats, the claims of intuitionists will go for nothing. And this, whatever may be the truth about the past, is what is happening today. For practical purposes, the belief in a moral law, in a command which is its own authority, has been given up.

That men buy in the cheapest market open to them and sell in the dearest, is believed as touchingly as in the days of Ricardo. Legislation is successful and even 'just' so far as it makes for the increase of goods and services, and keeps up or raises the standard of living. Industry is to the workers a matter of the wage-packet ; to employers, of profits. To hint

at anything else (the word has leaped into sudden use) would be 'unrealistic'. The traditional distinction between trade, whose object is to make money, and a profession, whose purpose is to perform a service to society, has passed out of mind. Law, medicine and education, all have their financial levels to maintain. The eligibility of the Army, and even, it is whispered, of the Church, depends on the income obtainable. Society is held together by the cash-nexus. The strength of Communism itself is that it puts money, or what money will purchase, into empty pockets ; and some pockets, we are told, are being filled to bursting.

A moment's serious thought will reveal the peril of all this. Whatever we may think about the incompatibility of the service of God and of Mammon, it is the altars of Mammon that are set up at all our street corners. We are led by incentives and deterred by fears. The root of both is money. We live in an age of sophistors and calculators undreamt of by Burke. And what is to be the end of it ?

True, this is not quite as shocking as it sounds. Every man has another side to his life, whether he is conscious of it or not : the side, as Browning said, that he shows to a woman when he loves her, and to many others as well. Family life, friendships, hobbies and sport lie outside the world of money, though they do not lie outside the world of interests and incentives. It is not true that we are only moved by cash profits. What is true is that we are moved by what appears to us to be desirable. What else could be imagined ? Every man—the maxim was Walpole's—has his price. " Find out what a man is really interested in," said Hitler, " women or pictures or racing ; work on it, and you have him." The only thing for which people have no room is a command for which consequences are irrelevant or non-existent.

But what of religion ? What place have monetary incentives there ? Suppose, however, that for cash profits we substitute happiness, satisfaction, blessedness. " Act in this way if you would be happy." " Check those desires if you would be what you are meant to be, a rational creature." " Sell what you have and give to the poor if you would find treasure where no moth and rust corrupt." " Flee youthful lusts if you would know the rapture of being a child of God." Even the austere Kant held out the pleasures of the life beyond to make up for the deprivations of the life here. And did not Jesus, reverence may venture to add, bid the weary and heavy-laden to come to him that they might find rest to their souls ?

The image of what will pay us is always lurking behind our thought, our conduct, and our piety.

If it were proved, for example, that bigamy or euthanasia or unlimited divorce would add to the happiness of humanity, its supporters would be almost irresistible. And if godliness, the pious obedience to God's word, were to hold out no promise of gain either here or hereafter, who would be drawn to its stern code? "Thou shalt," "thou shalt not," proclaims authority. Challenge it, and it can only fall back on the familiar methods of the carrot and the stick. Authority, human and divine, rests on its power to enforce its own decrees. Are we not back with Paley and Bentham—no better than cotton-spinners after all? A revolting and frightening conclusion, though all of us, teachers and parents as well as statesmen and financiers, may be counted on to act upon it. But surely, we shall be reminded, there is another aspect of life, belauded by those who have not learnt its secret, as it is treasured by those who have. Renounce your interests; deny yourself; give up your desires; reject the lore of nicely calculated less and more. We shall be bidden to remember the martyr who goes singing to his death, the missionary who throws away his life for a few savages in a jungle; the soldier who would rather die than desert a comrade; the mother who gives up her days to nurse a fever-stricken child; the wife, true through a life-time of misery to a selfish and dissolute husband. It is sacrifices like these, we say, which reconcile us to our common humanity. To deny their reality is as foolish as to doubt that most men and women, praising such virtue to the height, would leave it outside their doors in the cold.

All honour to these magnificent creatures. But not even they live untouched by incentive and—let us use the ugly word—payment. They have their reward. To court danger like a mistress, to say "No" to all that your neighbours pursue, to stand firm amid the ruins of a falling world, to endure shame and spitting and the agony of the cross itself for the joy that is set before you, to count all that you might receive from others as refuse so that you may gain Christ—to call such high endeavours selfishness would be to insult them. Yet those who climb these supreme heights of human endeavour are in reality seeking a city, albeit in the heavens, confident that they will find its joys. "It is not that we want no reward," they would say; "but our prize would mean nothing to you, just as any payment you might value would mean nothing to us. We are led by our desires, as you are

by yours ; it is the desires that are different." Push-pin for one, poetry for another ; for one, a Welfare State, a city, as Glaucon roughly said, of pigs ; for another, a city of Cecrops, or a city of God. What we recognise, even unconsciously, in all with whom we have to deal, and what we count on in all our dealings with them, is that they can always be expected to do what they consider worth while at the moment. Our business, every day of our lives, whether we attempt to conceal it from others or not, is to persuade them to think it worth while to do what we desire—the task alike of the salesman, the teacher, the social servant, and the evangelist.

" At the moment." Not that this means that life is discontinuous, a series of cross-sections. " We look before and after, and sigh for what is not." We may cherish, year after year, a ruling passion, strong as death. None the less, we live from moment to moment. We may fix our eyes on a distant goal, but each moment we must continue the long struggle of the race-course. We may see in our mind's eye the picture that is ultimately to fill the canvas, when not a line has been drawn on it ; but in each succeeding moment comes the touch of the brush, or the decision where the next touch is to be. The edifice is more—infinitely more—than the several bricks ; but the builder must decide how to set each brick in its right place. For the true artist, indeed, the contrast between the whole and the parts is transcended. The worth-whileness of the goal makes the worth-whileness of each step of the journey. The man who makes a tragedy of his life is not the man who keeps the momentary worth-while before him—no one can help doing that ; but the man who, so to speak, instead of getting his worth-while right, gets it wrong.

But here, it would seem, we have been led into self-contradiction. In this doctrine of the worth-while, right and wrong have lost their meaning, unless the 'right' is simply the path to our desire, and the 'wrong' the path away from it. Fancy, memory, habit and imagination are always at their irritating and exasperating tasks. Like the golden apples which cheated Atalanta of her victory, they play the fool with us. We discover, when perhaps too late, that what we thought at the moment was the one thing worth-while had snatched from us the real desire of our hearts. It is the old complaint —the vanity of human wishes. Miscalculation, ignorance, however deplorable their results, lead neither to morality nor away from it. *Chacun à son goût.* To each his taste : to what he thinks will lead him to his aim. The Roman poet expressed

it more sternly: *an sua cuique deus fit dira cupido?* (do our lusts make our gods?)

Such might be pagan preaching, but there is one consideration which it neglects. It may emasculate morality into a philosophy of the stick and the carrot; it may merely recommend that a man must be treated as a horse or a mule, kept in with bit and bridle. But it forgets one fact whose importance can scarcely be over-rated. Man can only succeed in living on this earth by being a member of some society—indeed, of many. Were it not for its parents or their substitutes, no baby could survive for a single day. Were it not for his teachers, the child could grow into nothing more than an animal. To build the house, to bind the sheaf, to weave the cloth, demands a cooperating band of men and women, who have learnt to give and take, to trust and rely on one another, each taking his place in a common pattern of artistry, of work, or of play. Every fresh study of what is called, somewhat snobbishly, primitive society, reveals new intricacies in that pattern. And when we pass from the forest and the prairie to the expanding city and the modern State and, still more, when we contemplate international politics and commerce, where the whole world is integrated more closely than was possible for even a small medieval town, we can no more separate a man from his fellows than we can separate a bee from its hive.

Neither statesmen nor journalists are accustomed to bring this complex of associations to our attention, but it is folly to overlook it. We are apt to regard the world as an assemblage of hostile armies, or an arsenal, nowadays, of nuclear weapons of unimaginable power for destruction, waiting to sweep the world into eternity. But even the schoolboy knows today that war, whether it lasts for thirty or three hundred years, and if it ranges over the five continents and the seven seas, is only an episode in world history. Men may be seduced into acting, for a time, as if their one aim in life was to kill as many of their fellowmen as possible; but ever since human life began, the proper business of mankind has been to labour at the arts of peace, supplying for themselves and for one another those needs of life which never leave us alone for a moment, and whose supply would be inconceivable apart from the restraint, the organization, the willing surrender, the mutual respect—we might even add the love of our neighbours—which every kind of work exhibits and which every desire of man implies, and without which neither the weapons of war,

nor the objects they exist to destroy, could have come into being.

And we can go farther. Human society is not merely a machine for production, it is the means to all human pleasure and delight: not only of wine that maketh glad the heart of man, and bread to strengthen his heart, and oil to make his face to shine, but of all the manifold interests which we can class broadly as play, dance and song, the theatre, the sports field, the stately pleasure-house which a man can neither build nor enjoy by himself; and, still more, all that we call the deeper joys of life—the way of a man with a maid, children playing round their parents' knees, the friendships that maintain and crown the age-set (as it is called by the anthropologist), the club, the social circle, the church, and the rapture—is the word too strong?—of "my true love hath my heart, and I have his." The world has always had its misanthropes: every town has its families who 'keep themselves to themselves'; but we are made to live for and with and in each other. A man—such was the old saying—cannot get to heaven by himself; and he certainly cannot fulfil himself on earth, in mind, or body, or estate, unless he shares himself with others, and others share themselves with him.

Here then we find a law, everywhere acted on, though seldom avowed, which at once includes and transcends both the conditional imperative "this do if you would be happy", and the categorical imperative "this do because you must." We may find various formulations for cooperation for well-being—*in suo esse perseverare*, "this do and thou shalt live." It leaves behind it the rival cries of utilitarian and intuitionist: "Think of the consequences, to yourself and others"; and "Not the consequences, but the law itself." It makes as little of some good thing outside us, to be captured, as of some command, equally outside us, before which we can but tremble. It is the expression of what Aristotle called the "good in action," the continuous action foreshadowed and fulfilled in all our human life, and enjoyed as its own reward in a kind of "realized eschatology." It is the explanation, and the basis, of every ethical maxim: "Regard all men as means and not ends," "Treat others as you would like to be treated," and even "Be kind to the unthankful and the evil."

One thing, however, it does not transcend or banish—the moral conflict. It bids us indeed do what we cannot help doing, whether we think of the future or the present—what we have always done, up to a point. But that point is soon

reached by everyone: "Cooperate or perish"; "Find what you want in the society which embraces you, or lose it for ever." Such is the condition of our being. Yet in every one of us is the spirit that refuses—"I will reach my own end in my own way." Every member of every group or set is constantly tempted to leave the work to others and snatch at the result for himself; to play the blackleg or the traitor. In the same way every group is tempted to defy the interests of other groups or of some larger group in which it desires or is desired to find its place. How acute the problem may become is seen when we contemplate the fate of a politician who should announce "This course will bring immediate loss to my country. But what of that? Mankind will be the gainer."

It may be useless to expect a man not to do what he thinks worth-while at the moment, even if he is raising the poison to his lips, or risking his children's happiness on the fall of the dice. But cooperation, mutual loyalty, respect and trust, and the noble phrase—often despised today—"the greatest happiness of the greatest number," are still being taught by the life of the society from which we cannot shake ourselves free. The battle for the child, and for the generation which he will help to shape, will be won, or lost, in the heart of the parent to whom he looks up, the aims of the teacher at whose feet he sits, the words of the journalist whose assumptions swirl all round him, the talk of his mates, the chatter of the 'local' and the club, and the worship of the church at whose doors he and his like so seldom enter.

The contemplation of ever-expanding rival groups seems gloomy enough, as we turn from the quarrels round the family hearth, the struggles between a gang of delinquent youths and the local police, jealousies on the town council or in church committees, to consider the combination of interests welded into vast opposing armies in modern industry and politics, strikes involving the ambitions of millions of work-people and the comfort, if not the livelihood, of whole nations. However, it is as well not to lose our heads. As the size of the conflicting groups grows larger, their number diminishes. At the same time, the group members find themselves moved and swayed more forcefully by the loyalty and self-denial which membership in the group requires, than by antagonism and hatred to the rival group.

History has been presented as a record of the fall of empires. It may be more truly held to be the story of old feuds replaced by new loyalties. The Heptarchy develops into the Anglo-

Saxon kingdom ; Saxons and Normans—as, later on, English and Welsh and Scotch—become one nation. The thirteen American plantations, often at odds with one another, are the nucleus of the United States ; and rival unions find a way of integration. If we tremble at the thought that wider integration prepares the way for larger hosts to clash on broader battle-fields, we must remember that over large areas in the industrial world, peace has been threatened only by temporary or incidental disputes, or has remained long unbroken ; that nations which once looked on one another as potential or hereditary foes are now joined in a dozen agreements and alliances ; that the modern alphabetical groupings, NATO, for example, and UNESCO, UNRRA, and even USSR, reveal species of cooperation for common ends which are passing beyond the uncertainties of infancy and of adolescence. We are perfectly familiar with international organizations which in former ages would have been stared at as impossible or ridiculed as idle dreams. It is something more than wishful thinking which breathes the expectation of still larger groupings in the future, of wider areas in which armed conflict grows less and less conceivable, and in which every decent man will find himself subordinating the desires of the narrower and more immediate gratification, as of the fruit of some forbidden tree, to the larger and more generous interests which he shares with those among whom his life is cast.

The moral conflict there will always be. Indeed, it is for the advantage of humanity that it should continue. No conquest can be won, or kept, save at the price of dust and sweat. But the conflict will not always be between the scheming or the contempt for desirable consequences of action, or between forms of egoism and altruism, but for the self-control, which can see life solemnly and see it whole, and can conquer what the Christian faces as the world, the flesh, and the devil. The individual must choose, as within definite and often narrow limits he always has chosen and always will ; but the responsibility of guiding that choice is something from which no single right-minded member of his society can escape, unless he would suffer the fate of the first man who asked, " Am I my brother's keeper ? " There is a rebel in the heart of every man ; victory, like freedom, means eternal vigilance. But if this were the place to discuss the question of the future peace of the world, we might well ask whether the dice are not now being so loaded that it will soon be no one's interest to cry havoc and let slip the dogs of war.

But now for one last word. We can see the dangers and

the hopes that beset the future of morality. Yet in truth morality can never be safe without religion. This is not because morality will totter unless it can appeal to a divine legislator who will send the disobedient into eternal misery, but because the field of morality is human life, and human life has to be carried on under certain conditions laid down, not by man, but for him. The most important of these we have been already considering—the unbreakable bond between the individual and his society, with its simplicity on the one hand and its countless ramifications on the other ; and the resulting attitude which, as the theologian would say, is summed up in the second great commandment. This raises the question which the moralist neglects at his peril—is there a designer behind what many have called the cosmic machine ? Can the marvellous delicacy of the chromosomes and of the genes within them be put down to chance, or the whirling of the protons within the atom, or the movements of the galaxies within a space to which no limits can apparently be assigned, be no more than the vague unpredictabilities of the roulette table ? This human society of ours, placed on an earth which " in pendant bigness " is like, not a star, but a mere speck of dust in what we call the universe, yet combines within itself the marvels of the infinitely little and the infinitely great—has this cosmos, of which the whole of recorded history gives us little more than a glimpse, grown up without a plan or a plan-maker ? Every molecule in the brain cries out against the supposition that it is the result of mere chance. The height of human well-being and its barest survival are due to the self-surrender of individuals to their group and of smaller groups to the larger group ; a surrender which in the moment of profoundest insight will welcome the laying down of life for the man or the cause in whose protection it finds its chief reward.

The moralist may refuse to attempt an answer. He must take the world, he will say, as he finds it. Promises must be kept ; debts must be paid ; truth must be told, or we shall run into trouble, with others or with ourselves. That, he may tell us, is all. But no thoughtful man can be satisfied with this. If there is a power which has made us and not we ourselves, and if that power does not indulge in a mere moving of pawns on the board or the rattling of a dice-box, but a living will which endures and has ordained that in his creation life, service and love should grow together ; a creator who does not stand aside from the world which he has devised and initiated, but is himself its *primum mobile* and its all in all,

we have passed beyond pain and pleasure, claim and counter-claim, command and disobedience. Passion will not seduce us with its *carpe diem* ; prudence will no longer counsel us with its plea of " If you would be happy, do this," nor piety frighten us with its solemn " If you do that, woe be to you." The law and the impulse are at one—are, indeed, at bottom the same thing ; the action and the result, the aim and the attainment, are the same thing within us, like the kingdom of God. Self-assertion, with all its attendant pride and cruelty, greed and violence, ceases to be feared merely for its results. Rightly known, it is hated for itself. As with physical dirt or a nauseous stench, we do not stop to ask whether it is unpleasant or unhealthy ; it threatens all we hold precious, it batters at the stronghold of our being.

To such a view, the outlook for morality cannot but raise hopes and fears for this world, or the next, or both. These hopes and fears are emotions which drive the individual back on himself. But all morality worthy of the name must lead the individual beyond himself. It will do this when it has learnt to follow the guidance of religion, as knowledge must follow at the side of wisdom. It will learn to rely on a power more deeply interfused, which rolls through all things ; the power which shapes for its own majestic ends, to revert to our earlier expression, the conception of the worth-while, taming the impulses of the successive moments into the perfect freedom of obedience to a life-long devotion and a universal harmony. In other words, morality is safe, and only safe, when it rests on the second commandment, with its infinite applications, and upon the solemn and enduring grandeur of the first —that is, when it becomes at once " the means of grace and the hope of glory."

THE EPISTLE TO THE ROMANS AND CHURCH UNITY

By W. B. Griffiths, B.A., B.D.

In the closing chapter of his book, *The Protestant Tradition*, Dr. J. S. Whale writes: "The oecumenical movement of the twentieth century is usually considered against the background of the Christian disunion which is so marked a feature of the Protestant tradition. This is both inevitable and fitting. But it is also fitting to remember that Christian disunion is not a failing peculiar to Protestantism; and that schism has not been the unenviable monopoly of a few sects. Christian disunion is almost as old as Christianity itself. From the moment when Paul 'withstood Peter to the face' (*Gal.* ii, 11) the ugly possibility of schism showed itself . . ." [1]

As a matter of fact disunion had appeared in the Christian Church long before Paul had occasion to rebuke Peter, and we have to recognise it as a very potent factor in the life and witness of the Church in New Testament times. In this paper we will attempt—

(i) To trace the disunion during the lifetime of the Apostles;

(ii) To see the *Epistle to the Romans* as an answer to the disunion within the Church;

(iii) To consider if the *Epistle to the Romans* has a message relevant to the present search for unity.

I

We have to cover very familiar ground in order to get a glimpse of the rift within the early Church.

In the first five chapters of *The Book of Acts* we have a picture of the Church at peace with itself. It is true that the young Church is suspect, and that it suffers persecution, but the persecution is cautious, and the policy of the Jewish authorities develops into one of vigilant toleration. During this time there is no mention of any missionary activity beyond Judea. The young Church remains under the eaves of the Temple.

At the beginning of Chapter vi we are told of a disagreement within the Church itself, which was due to alleged unfairness in the distribution of charity. The Hellenist

[1] *The Protestant Tradition* (C.U.P. 1955), p. 314.

Christians complained against the 'Hebrews'. The solemn ordination of seven 'deacons' points to something more serious than the administration of charity. Another fact that points to the complexity of the friction is the fact that two of the 'deacons', Stephen and Philip, became prominent, not as financial secretaries and auditors, but the one as a very provocative theologian and the other as a very successful evangelist.

Stephen suffered martyrdom because of his interpretation of the Christian faith. According to Dr. William Manson the particular objections to Stephen's interpretation were—

> (*a*) He asserted that the office and the significance of Jesus in religious history were to be understood in a more than Jewish sense ;
>
> (*b*) He said that the call to the Church of Jesus was to leave the Temple behind, and all that went with the Temple, and to go forward ;
>
> (*c*) His eschatology meant that the Church must anticipate the Son of Man's coming by proclaiming Him to every nation and people of that larger world which was *now* included in Christ's dominion.[2]

After Stephen's martyrdom there arose " a great persecution against the Church which was in Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles* " (*Acts* viii, 1). The apostles, and those of kindred convictions, were immune from persecution.

Philip, one of the exiles, evangelised successfully in Samaria, but Peter and John were sent from Jerusalem to regularise the mission. They refused to recognise that the Holy Spirit had forestalled them, and insisted on the laying on of hands. Among those who had believed in the Lord Jesus Christ through the preaching of Philip was a magician. When he saw Peter laying hands on the believers, he thought he saw in the apostle a fellow-magician and he naively asked to be made acquainted with the new magic and offered to pay for the secret. He was severely censured. But was he entirely to blame ? Surely a great deal of the blame for his misunderstanding rests on Peter himself.

In the meantime Saul was sent to Damascus to arrest the Christians there. No one seems to have bothered to arrest the Christians resident in Jerusalem itself ! The Jewish authorities were on the track of Stephen's followers. When

[2] *The Epistle to the Hebrews* (H. & S. 1951), chap. ii.

Paul returned to Jerusalem as a Christian he was not given a very warm welcome, and the longer he stayed the colder the welcome became. When he began to argue and to cause trouble, the discreet brethren sent him away to his native Tarsus. " So the church throughout all Judea and Galilee and Samaria had peace . . ." (*Acts* ix, 31).

But Jerusalem had been infected, and after a period of incubation, Peter began to suffer from the fever. He was troubled by dreams and visions, and we find him preaching to the household of an uncircumcised officer of the Roman army. Peter was forced to recognise that the Holy Spirit and the Lordship of Christ were not dependent on the initiative of the headquarters at Jerusalem. When he returned he was put on the carpet, and it must have been about this time that he somehow lost his position as leader of the Jerusalem Church.

Persecution broke out in Jerusalem once more. It was probably more political than religious in character. James, the brother of John, was killed, and Peter was imprisoned. Peter escaped and fled to the home of John Mark, " where many were gathered together and were praying " (*Acts* xii, 12-18). Peter left hurriedly, leaving this message : " Tell these things unto James, and to the brethren." I have often wondered why James and the brethren were not present at that prayer meeting to which Peter fled.

Barnabas eventually caught the fever and he did not return from his inspection of the Gentile Church in Antioch. He remained there and called in Saul from Tarsus. They organised a very successful mission from Antioch. But the Jerusalem Church could not restrain itself, " and certain men came down to Antioch from Jerusalem saying, 'Except ye be circumcised after the custom of Moses, ye cannot be saved' " (*Acts* xv, 1). Apparently there was a first class row in Antioch —" no small dissension and questioning "—and the result was the council in Jerusalem. (*Acts* xv, 4-29 ; *Gal.* ii, 1-10.)

In the Jerusalem Council the Church tried to recognise the differences within itself, without allowing those differences to divide it. Paul and Barnabas were given the right hand of fellowship. But the problem was not settled, and the tension, to say the least, remained.

A detailed study of the rift in the early Church would of course include a study of the relevant epistles, and minor factors making for disunity in the individual Churches, especially the Church in Corinth, would have to be examined.

It is quite possible that certain incidents in *Acts* have been over-emphasised in the above summary, and that too much has been made of them. On the other hand, it is quite possible that *Acts* deliberately mitigates the pains of disunity. It has often been pointed out that *Acts* is a kind book and that Luke does not indulge in Church gossip.

What happened after the events recorded in *Acts*? Dr. Oscar Cullmann in his book on Peter[3] concludes that Peter and Paul were martyred in Rome and that jealousy and envy within the Christian Church itself led to their martyrdom. His conclusion is based chiefly on a detailed study of the first *Epistle of Clement* written towards the end of the first century. Cullmann further points out (assuming that *Philippians* was written during the imprisonment in Rome) that there is in the *Epistle to the Philippians* ample evidence of the strife and envy within the Church itself. " There are some people who preach Christ out of envy and strife. Others do it out of good will. Some proclaim Christ out of love, for they know that I lie here for the defence of the Gospel. Others, however, do it because of a quarrelsome spirit, not out of pure motives : they wish to bring affliction upon me in my imprisonment " (*Phil.* i, 15-17). It was a case of Christians acting against Christians.

In all probability the disunity which began with the martyrdom of Stephen culminated in the martyrdom of Paul and Peter, and the Christian community itself cannot plead innocence.

II

How did Paul react to this disunity within the Church? We know that he was given a large degree of independence by the Jerusalem Council (*Gal.* ii, 9-10). If we follow Paul on his missionary journeys we know how impossible it was for him to confine his work to the Gentiles. Wherever he went he established churches which contained, of necessity, a Jewish element. But he did keep to the agreement " that we should remember the poor " (*Gal.* ii, 10). He held on with remarkable zeal and persistence to the one visible and official link between the churches of his mission and the Jerusalem Church. This 'collection' was something far more than a humanitarian effort. For him it was something more than charity : it was a symbol of church unity. It is in connection with this fund that he gives us some of the most glorious pronouncements of Christian dogma. Paul's journey to Jerusalem with this collection is an exciting episode. We do not know what happened to the

[3] *Peter, Disciple—Apostle—Martyr* (S.C.M. 1958), pp. 80-128.

collection, but we do know what happened to Paul. He was kindly received by the Church in Jerusalem, and they advised him how to avoid trouble (*Acts* xxi, 17-40). But when Paul was attacked, and during the subsequent proceedings, there is no mention of any protest on the part of the Jerusalem Christians, and there is no hint of a corresponding persecution against the Jerusalem Church. The disunity remained.

Before he started on his fateful journey from Corinth to Jerusalem, Paul wrote his *Epistle to the Romans*. This letter is therefore conditioned by three factors—

(1) The fact that Paul's work in Greece, Macedonia and Asia had been completed (*Romans* xv, 18-24);

(2) The nature of his mission to Jerusalem and the hopes he had of success (*Romans* xv, 25-33);

(3) His plans for a further mission to the westward, which depended on what happened in Jerusalem and on the help he would receive from Rome.

He wanted to consolidate the churches of his mission; he wanted to bridge the differences between himself and Jerusalem; and he wanted to conciliate the Church in Rome. *The Epistle to the Romans* was not written in a vacuum, but on an occasion that demanded a fundamental presentation of the faith.

According to Dr. T. W. Manson[4] *Romans* was written when the churches were in dissension, and he cites evidence for his view. These disagreements probably arose when Paul was in Ephesus (*Acts* xix) and when he was on his way from Ephesus to Corinth (*Acts* xx, 1-2). It is quite possible that the churches in Macedonia were also troubled at the time. When Paul, therefore, returned to Corinth, he proceeded to clarify matters to his own satisfaction and for the benefit of the churches. Manson suggests that he did this by conferring with the delegates that had met in Corinth to deal with the 'collection' for Jerusalem, and that *The Epistle to the Romans* was the result of their consultation. Therefore the letter was not written for Rome in particular, but because Paul had his visit to Rome in mind, a copy was also sent to Rome. That copy to Rome was composed of i, 1—xv, 33 of the present epistle. A copy was also sent to Ephesus, and that copy contained xvi, 1-24. The point relevant to our subject is that *Romans* was originally a memorandum intended as a circular letter and that it was offered to the churches in their dissension.

[4] *Saint Paul's* Epistle to the Romans—*and Others* (1948).

If we accept Manson's argument (and it seems very convincing) we can conclude that we have in *Romans* an attempt to consolidate the churches of the Pauline mission, and an attempt to conciliate the Church in Rome, which was outside the Pauline mission. Paul is facing up to the fact of disunity.

It may be argued that the Church is not mentioned in the whole letter apart from one reference in chapter xvi, which may not belong to the original memorandum. Further there is no mention of disunity and friction in the whole letter, apart from the treatment of possible disagreement among individual members in chapters xii and xiv.

The point made by Moffatt may be quoted in reply. " The word 'all' is the keynote of the epistle. The word πας occurs over seventy times. . . . The Gospel is 'for everyone who has faith', 'all have sinned', 'the same Lord over all is rich to all that call upon him ' . . ."[5]

Apart from the unobtrusive testimony of the little word 'all', it is quite logical to think of Paul, while concerned with unity within the Church, purposely avoiding any direct reference to it, and concentrating on the gospel that creates the Church. Everything has its foundation in the gospel, and if that is misapprehended so is everything that is built upon it.

We cannot close this section without reminding ourselves that Paul's arrival in Rome resulted in a division in the Church (*Acts* xxviii, 23-28). *Acts* ends with the ominous words of *Isaiah* vi so often quoted in the New Testament : " By hearing ye shall hear, and shall in no ways understand ; and seeing ye shall see, and shall in no wise perceive." Unity is not the first charge of Christ's apostle, however much he yearns for it. Baxter told us that it is better for the Church to be disorderly preserved than that it be orderly destroyed. After all, the real basis of Church unity is often the chief cause of its disunity.

III

What is there in *The Epistle to the Romans* that is relevant to the modern concern for Church unity ?

Before proceeding to attempt an answer, let us take a very brief glimpse at chapters ix—xi, where Paul deals with the apostasy of his own people. Israel, says Paul, in spite of its apostasy, somehow belongs to the Church of God. The gifts and the calling of God are not withdrawn (*Romans* xi, 29).

[5] *Grace in the New Testament* (H. & S. 1931), p. 178.

While we have been following the division within the Christian Church itself, we should also have borne in our mind that the rift between Israel and the Church was quite as painful to the apostle (ix, 1-6). He is deeply anxious about this rift. But he faces it triumphantly (xi, 28-36). Even though he is perplexed he is not in despair. On the historical level, and on the theological level, Israel and the Church are divided ; but on the eschatological level, in the unfathomable ways of God, they are still one.

But let us return from such profundities to a more discernible path, and address ourselves to our question. To give a categorical answer, *The Epistle to the Romans* emphasizes the priority and the thoroughness of the grace of God in His Son Jesus Christ. Grace is more than pity and sympathy. It is even more than " favour and love to the undeserving " (Moffatt). It has to do with guilt and enmity (*Romans* v, 1-11) and it meets and overwhelms sin where it abounds (*Romans* v, 20). It is not airy, kindly sentiment, but an objective, foundational act of God in Jesus Christ. Indeed the grace of God is inseparable from the name Jesus Christ, and chapters vi, vii, and viii end with the familiar phrase " Through Jesus Christ our Lord."

There is no need to labour the obvious. Now, we cannot plead that we should apply the theology of *Romans* directly to the present-day problems of the Church. That would be a mechanical and an archaic procedure in many respects. But the salient emphasis in *Romans* is still inescapable in all our discussions on Church unity.

To develop this further, and to bring our discussion to a point, we can do no better than remind ourselves of what has already been said by Congregationalists. Our first quotation is from Forsyth :

> Insofar as the Church is a creature, it is the creature of the preached Gospel of God's Grace forgiving, redeeming and creating us anew by Christ's Cross. The Church is the social and practical response to that Grace. Wherever that Gospel is taken seriously, and duly, and statedly, there is the Church. . . . There is therefore but one way of recovering the idea of the Church. It is by regaining, on a scale worthy of it, the evangelical faith which made and makes the Church always. To lose that is often too easy. But it is a very hard thing to regain.[6]

[6] P. T. Forsyth, *The Church and the Sacraments* (Independent Press, 1947), pp. 34-35.

No one can accuse the late Bernard Lord Manning of sectarianism and of a lack of catholicity. His words are even more pointed than Forsyth's :

> What is it that makes the Church different from all other societies, that makes the preaching of the Word different from all other speech, that makes the sacrament rites different from all other significant acts ? It is grace. Then it is not episcopacy or the lack of episcopacy. If we see clearly, and believe seriously, that grace does make effective the ministrations of unworthy men, we cannot pretend that it is the man or anything about him which makes grace regular or effective. The only trouble is with us when we do not clearly and simply believe in the unique operation of grace in ecclesiastical acts. The more you realise the magnitude of the work of grace in the Church, the more you exalt the Church as its vehicle, the more blasphemous it appears to do anything but adore. To classify the work of grace as sometimes valid and regular, sometimes valid but irregular, sometimes invalid and irregular, to ask if grace may be invalid though regular, this (it is our distinctive contribution to make clear) is frivolity in the holy of holies. It is like the discussions of the later medieval schoolmen when reverence had gone and only cleverness remained. You may find the vocabulary of law, validity, regularity, jurisdiction and the like, convenient for describing human arrangements, but when you come to the grace of God which justifies our claims for the Church, which makes a society a Church or makes it not a Church, you dare not apply the language of the police court. So solemn, so tremendous a conception of grace have we Congregationalists received from our fathers that we cannot begin to classify and grade the manifestations and the means of grace.[7]

The grace which Forsyth and Manning emphasize as the governing factor in our Churchmanship is plied thoroughly and unremittingly in *The Epistle to the Romans*. It was offered to the churches of the first century as the basis of their catholicity. It was not very successful. Ultimately the Church is divided on God's grace in Jesus Christ. Do we wish to by-pass this stumbling block and seek for unity along some other path ? Ought we ?

[7] *Essays in Orthodox Dissent* (Independent Press, 1939), pp. 115-116.

THE MINISTER'S VOICE AND SPEECH

By Michael Prior

To change one's habits of voice or speech requires considerable courage and determination. Quite apart from the reluctance which most of us feel, as we get older, to break away from routine and start something new, there is also, in matters of speech, the fear of being laughed at, of arousing curiosity, or of attracting attention.

Our speech is so closely linked with our whole personality, and is so much a result of our personal attitudes, that it really is a part of our general behaviour. We are all too prone to believe, therefore, that the way we speak is 'natural', when it may be nothing of the kind. It may be usual, customary and habitual for us to speak and misuse our voices in the way many of us do, but let us beware of blaming nature for it. And let us not too readily assume that we are capable of nothing better.

At its best, spoken language is capable of revealing and expressing an infinitude of subtle differences in meaning and mood, through the medium of the human voice. Yet that kind of speaking is comparatively rare ; the voice often tells one nothing of the speaker's deeper feelings, or the speech may be so lifeless and unclear as to express no more (and sometimes less) than a written message could do.

At one time it was almost impossible for anyone to know how his voice and speech sounded to other people, but nowadays most of us can manage to have access to a tape recorder, and so there is at any rate no excuse for self-complacency due to ignorance. However, to recognise our faults is one thing ; to do something about removing them is another.

Audibility and intelligibility are, of course, the primary aims in all training of this kind, although several other qualities mark out the most attractive and impressive speakers from the rest. It is hardly sufficient for a preacher merely to be heard and understood, but that at least is necessary.

Lack of confidence, together with a tendency to speak too quickly, may explain inaudibility in the case of many young ministers. Where this is due to inexperience, nervousness or self-consciousness, one may reasonably expect a marked improvement in course of time. But inaudible and unintelligible speech is not confined to the young and inexperienced ;

it often persists all through life, and may be due to a number of different causes—habit being one of them. The origins of bad speech habits may lie in a general attitude of diffidence or reserve, sometimes disguised as a dislike of 'showing off'; or they may be due to a lack of physical vitality, a dull 'ear' or to having a poor sense of rhythm. The cause may also be rooted in a characteristic hastiness and carelessness. In many of these cases, the desire to improve must extend to far more than the speech itself; there may be a need for mental readjustments of one kind or another, and this process is one which cannot be hurried, even when the determination to change is strong and sustained. When there is little more than a passive wish or longing which comes and goes, the position is hopeless.

Whatever the origins or the continuing causes of poor speech, no improvement can be gained without some effort of the will and some regular daily practice in breath-control and reading aloud. There is also need to do certain voice and speech exercises.

If you happen to be in the habit of singing in the bathroom, let me urge you to continue. There is a great deal to be gained from it. You may, for instance, have noticed how much richer your voice sounds in the bathroom than it does, say, in the study, or even in the church. The bathroom and its furnishings (or lack of them) help a lot; even the wash-basin helps to amplify your voice. It 'resonates' and enriches the tone. Perhaps you have been able to discover certain other interesting and useful things about your voice. Have you, perhaps, become aware of what astonishing variations of resonance and power result from changing the pitch and the volume, or from opening your mouth more, and rounding your lips? And have you tried softening the expression on your face—almost, if not quite, to a smile—so as to sweeten the tone of your voice? A hard, rasping tone is often due to a grim facial expression and to a corresponding rigidity of lips and jaw. Try to remember this when you speak in public; but, better still, do some regular speech exercises on these lines, and then you will not need to pay conscious attention to technique at other times.

Conversational speech makes very few demands upon the voice, and more vigorous exercise is necessary, if only to improve one's control over the breathing. Therefore, in addition to *singing* in the bathroom, you are strongly advised to do some speech exercises. So tomorrow morning will you

loudly declaim a line or two from memory ? Surely you know a few phrases by heart ? Suppose we take a line from Shakespeare, e.g. " *What's he that wishes so* ? *My cousin Westmorland* ? " Say it, then sing it, then say it again, quite slowly, vigorously and loudly. The tune to which you sing these words does not matter. I always invent a number of varied ones of my own, but you could sing it to the tune of " We love the place, O God, wherein Thine honour dwells," or to another of the same metre. Do not force the high notes, but sing them *less loudly*, though with firm attack—*not* feebly. You can let out more power on the low notes, with no risk of strain.

As you *speak* the words which you have been singing, try to ensure that every word and syllable is given a definite 'speaking note' of its own—just as perceptible a note as if you were singing—but be sure that you are *not* singing. Perhaps it had not occurred to you that there are 'speaking notes', or that the ear can, and should, be trained to recognise them ? They should, as you practise, be mentally perceived before they are sounded, so giving a firmness and decisiveness of attack, an accuracy of control over pitch and intonation, and a pleasing tone somewhat akin to (but clearly distinguishable from) lively singing. This must never be allowed to develop into anything sing-song or false. Do not be surprised, however, or put off your practice by a feeling that " It's not like me ; it sounds silly." It is like wearing a new suit of clothes—you will get used to it, and even like it when some of the stiffness has gone.

The music of speech, or natural 'speech melody', is an essential part of attractive, effortless and effective speaking—particularly so in public speaking and reading aloud, but also contributing much to the voice as used in conversation. Music always carries better, and gains a readier ear, than mere noise, and no amount of shouting will compensate for a dull, breathy, or strangulated tone. A minister with a poor voice often tries to make himself heard by pitching it high, and by shouting—instead of speaking more slowly and clearly, as he should do. Congregations soon stop paying attention to a preacher who shouts, and they unconsciously build up a wall of resistance to an excessively loud voice. It is quality, not quantity, that matters most in the voice of a speaker—not only because it wins eager attention, but also for the reason that it means improved audibility and elimination of strain for all concerned. Even a very ordinary piano has a sweeter tone when it is played sensitively, and not just thumped. It is so with the speaking voice.

It is necessary for you to appreciate certain differences in resonance which occur in your voice as you practise alternately sung and spoken phrases as suggested. As has already been stated, these may be due to (1) changes in the pitch, volume and intonation, (2) alterations in the shape and size of your mouth, or (3) various resonating properties in the bathroom or its furnishings. When you can appreciate such differences, and discover ways and means of maintaining consistently good vocal quality, you should proceed to correct one of the major causes of inaudibility in public speaking, namely, an excessive volume on some words, and a fading volume upon other words or syllables. In conversational speech these fluctuations are so common (and so comparatively unimportant) that it is fatally easy for the preacher to assume they do not matter when they occur in the pulpit. They must, in fact, be ruthlessly fought and conquered, in public speaking, preaching, reading aloud, and in public prayer. Two aims are of first importance in regard to this : (1) even, steady breath-pressure throughout each and every phrase, with no inadvertent gasps, explosions, hissings or diminished power at the ends of words or phrases ; (2) the cultivation of an ear to recognise and distinguish between musical notes and mere hisses and other noises in one's own speaking voice. A tape recorder is of great help, but is not indispensable in this matter. These aims must eventually be allowed to influence one's conversational voice and speech, although the desired results cannot be attained in that way. Frequent, energetic practice in using the voice 'at large'—yet without shouting—is vitally necessary. Therefore read aloud, speak out, and experiment with your voice every day. You cannot learn to play any instrument if you do not practise. The human voice is the most complex and wonderful of all musical instruments. Never forget that it is a *wind* instrument, and does not have to be banged like a drum.

Breath capacity, control and pressure.

There must be no breath wastage ; all breath taken in must be turned into voice, and none must be allowed to issue with a hissing or breathy sound. That kind of 'stage whisper' will ruin your voice, and fail to make any effective use of acoustics.

When you take a moderate breath (sufficient, say, to last you through the whole of the double phrase, " What's he that wishes so ? My cousin Westmorland ? ", do so with your hands placed lightly against your lower ribs, just *above* your hips, on either side of your body. Let the *tips* of your fingers

extend to the soft, fleshy, upper abdominal wall which lies between the two sets of ribs and just *above* the stomach. See to it that the *whole* of the area covered by the hands expands quite considerably, in a semi-circular movement—i.e. frontally and laterally—as you breathe in. (It is *not* the stomach proper which must expand—that should be as flat as possible.) As you speak the double phrase (in one breath) fairly loudly, slowly, and as rhythmically as possible, notice that the upper abdominal wall contracts slowly and evenly. If you allow it to do so jerkily, or too quickly, the breath will issue jerkily and be used up too soon. Control over the breath lies in being able to prolong the period of deflation according to the requirements of any given phrase. The shoulders must not be allowed to rise and fall as you breathe in and out, and the ribs must not be allowed to relax, but remain in a reasonably expanded condition all the time. This is not at all difficult or uncomfortable if you stand erect, with shoulders fairly high, but not strained back.

Never take in more breath than you can comfortably control, or you will be bound to let out too much of it on the first word, and fail to make a good resonant sound on the last word. For instance, in the double phrase suggested, you must beware of a great burst of sound on " what's," and a feeble " Westmorland." You should also take care to avoid a kind of hissing sound on " so," and a dull, breathy tone on " cousin," caused by too much breath escaping on the initial consonants. This is a very frequent cause of breathy tone—the kind of 'stage whisper' already mentioned.

Opening bursts of sound (due to lack of restraint) and closing gasps at ends of phrases (due to diminishing breath-pressure) can only be cured by regular exercise of the kind suggested. However, control from the *base* of the lungs has to be established as a habit, not merely for public speaking, but for all purposes and at all times. Therefore, you will need to think about the way you are breathing as you take a walk, or as you move about the house, until it becomes a habit to breathe with the lower part of the chest whilst keeping the upper part expanded and still.

This way of breathing is of inestimable benefit to health, and, because it brings the diaphragm under control, enables one to develop steadiness and poise.

Rhythm and Intonation.

There is very little point in being audible if the words are

not intelligible. A voice which carries well must be matched by speech which is vigorous and perfectly clear.

It is necessary to realise that rhythm and intonation are vitally important in public speaking and reading aloud, in preaching and (let us never forget) in public prayer. The rhythm must be preserved and the intonations should at all times be those of natural, lively speech.

Rhythm is inherent in all spoken language, and yet it is a factor of which most people seem unaware. One usually notices absence or distortion of rhythm, for instance, when English is spoken by people who customarily speak another language, or when a speaker is very hesitant and uncertain of what he is about to say. Then it is sometimes very difficult to follow the meaning, not so much because of mispronunciation or poor, unclear speech, but for the reason that the stress is placed upon words and syllables which are normally unstressed, while more important words and syllables are hurried over and not stressed at all, thus distorting the familiar rhythms which are peculiar to the words and phrases.

Those whose sense of rhythm is poor or undeveloped may have some difficulty in detecting the intrinsic rhythms of speech ; it may take them some time to realise the attractiveness and the importance of speech rhythms, as they read aloud or preach ; and even longer to acquire a habit of speaking rhythmically, i.e. fluently, and with natural stress. We hear so many hesitant speakers that we too readily assume this to be 'natural' speech. It is, in fact, bad and undisciplined speech, a disorderly and dull jumble of words, which may suffice for conversation (of a sort) where the speaker and the listener are 'cheek by jowl', or when anything which is not heard can be repeated. But in all kinds of public utterance (however 'informal') the speaker should realise that to jerk out his words in unrhythmical—and often monotonous—fashion, is slovenly, inefficient, and in most cases ineffective. Clear thinking is, of course, essential to clear expression of thought. This, too, must become a habit.

Much of the conversational and public speaking heard (or partly heard) today lacks significance. It lacks shape, form and flow. Sometimes there are two few pauses. Let us not forget to pause significantly (in the right places, of course), as well as speak significantly. There is frequently too little preparation, and insufficient thought before speaking ; there is often a total disregard of those qualities of voice and speech which make for easy communication and assimilation. Per-

haps we all need to think more of our listener, and of his ability to follow what we are saying, instead of being carried away by our own emotions and feelings as we speak. (But that is not to be taken as a plea for sermons which are nothing but cold lectures.) Speech obviously fails if it does not communicate. It takes a moment for ideas, thoughts and feelings to pass from one person to another. Phrases must not, therefore, be jumbled together, without a pause between them.

The natural intonations of animated speech are too often absent from the matter-of-fact exchanges which we call conversation. Voices frequently lack musical quality, and there is very little speech melody—with the result that the vocal cords become unaccustomed to making the large number of adjustments necessary to produce varied intonations. Yet the intonations should, like the rhythms, play an important (if unnoticed) part in making words and phrases intelligible, particularly when we read or preach in large churches. Our congregations do not listen or pick out the sense word by word, but phrase by phrase, the intrinsic rhythms and natural intonations making this easier and much less tiring, as well as more agreeable to the ear, than would otherwise be possible. Where there is a great deal of echo in a building, sounds are apt to run together. The speaker must be able to allow for this by making the key words of each phrase easily identifiable, inflecting his voice quite considerably on such key words and dwelling upon them. To emphasise these words by speaking them more loudly, would only make the echo worse. They should be stressed by inflexion and greater length. Thus phrases are made intelligible by their rhythm and melody, and not only by clear and vigorous articulation of consonants, important though that is.

Our standards of speech in everyday contacts with people should be such as to ensure that we do not use (or even seem to use) a different voice or a false way of speaking when we conduct worship. This does not mean that we should loudly declaim when engaged in conversation, or address the individual as if he were a public meeting. It does mean that the minister needs to discipline and control his voice and speech so that they may become serviceable and sensitive equipment for the fullest expression of Christian fellowship, as well as for the effective preaching of the Gospel and the public reading of the Bible. The way in which these things are done should be such as to provide sincere and lively testimony to the Glory of God.

WILBERFORCE'S *PRACTICAL VIEW*

By A. Skevington Wood, B.A., Ph.D.

There is a surprising omission from Canon L. E. Elliott-Binns's chapter in *The Early Evangelicals* on the literature of the movement.[1] One looks in vain for a reference to William Wilberforce's highly influential *Practical View*. Measured in terms of its widespread distribution and its considerable impact, particularly upon society circles and the intelligensia of the land, it must surely be placed amongst the foremost Evangelical classics of the Eighteenth Century. And breathing as it does the very spirit of what Thomas Chalmers called 'Christianity in earnest,' arising from a profound and vital Christian experience, expressed in the compelling language of one whom William Pitt and Edmund Burke united to denominate as the greatest orator of the age,[2] it may be said that its popularity was soundly based and well deserved. Indeed, Canon J. H. Overton was prepared to link it with William Law, and affirmed that " no book, since the publication of the *Serious Call*, had exerted so wide and deep an influence as the *Practical View*. Wilberforce took up very much the same position as Law had done; and it would be difficult to award higher praise to the later work than to say, as one justly may, that it will bear comparison with the earlier."[3]

Wilberforce himself regarded the *Practical View* as the outpouring of his literary life-blood. Writing to John Newton, his spiritual counsellor, he spoke of " what I may call my manifesto."[4] It was written under the strong constraint of the Spirit and was born directly out of Wilberforce's evangelical conversion in 1784. Whilst touring the Continent of Europe with Isaac Milner, the brother of his old schoolmaster at Hull and a Cambridge don, he had been introduced to Doddridge's *Rise and Progress of Religion in the Soul*. Milner then suggested that they should read the New Testament in Greek. " By degrees," Wilberforce wrote later, " I imbibed his (Milner's) sentiments, though I must confess with shame that they long remained merely as opinions assented to by my understanding but not influencing my heart."[5] A word eventually struck home to his heart. " If ye then, being evil,

[1] Chapter 22, pp. 396-417.

[2] *Private Papers of William Wilberforce*, ed. A. M. Wilberforce, p.v.

[3] Charles J. Abbey and John H. Overton, *The English Church in the Eighteenth Century*, pp. 396-7.

[4] Robert Isaac and Samuel Wilberforce, *The Life of William Wilberforce*, vol. II, p. 202.

[5] Sir Reginald Coupland, *Wilberforce*, p. 35.

know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him ? "[6] It was as one who earnestly yearned for the fulness of the Spirit that Wilberforce visited John Newton in 1785 in his vestry at St. Mary Woolnoth and sought spiritual advice.[7] Wilberforce was twenty-six years of age and already a distinguished figure in society. He was a Member of Parliament for Yorkshire and known to be an intimate friend of the Prime Minister, William Pitt. He had frequented no less than five exclusive clubs and had gained a reputation as a gambler for the highest stakes. He was a scintillating conversationalist and so gifted a singer that the Prince of Wales had been heard to declare that he would go to any party to hear him. "In the age of Jekyll, Mackintosh and Sydney Smith," wrote Sir James Stephen, " society had no member more popular or more attractive than William Wilberforce."[8]

Now that God had so signally laid His hand upon him, Wilberforce was perturbed about his position. What should he do ? How could he best serve the interests of the Gospel ? Should he withdraw altogether from the fashionable world ? Should he abandon politics ? Should he renounce his wealth ? Should he devote himself unrestrictedly to the service of the Church and take Holy Orders ?

Newton provided what proved to be wise advice. He told Wilberforce to stay in politics and to keep in touch with his society friends and especially to use his influence over Pitt. The consequence was twofold. By remaining in politics Wilberforce was able to promote Christian social measures, of which the greatest, of course, was the abolition of slavery. " God has set before me as my object," he wrote in his journal not long after his interview with Newton, " the reformation of manners."[9] By remaining in society Wilberforce was able to fulfil a peculiar and much-needed mission to the upper classes. He came to see that as a layman, an M.P. and a society figure he had unparallelled opportunities in the Gospel. He devoted himself to seizing them. He became the apostle of the aristocracy and recognised that to offer Christ in such exalted circles " was a work which could hardly be committed to the hands of any ecclesiastic ; while it required for its proper execution the full devotion of rank, influence, and talents of the highest order."[10]

[6] St. Matthew 7:11.
[7] Bernard Martin, *John Newton : A Biography*, p. 303.
[8] Sir James Stephen, *Essays in Ecclesiastical Biography*, p. 480.
[9] Martin, op. cit., p. 308.
[10] *Life*, vol. II, p. 130.

It was as part of this mission that Wilberforce was led to compose his *Practical View*. The full title indicates the readers he had in mind : *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with Real Christianity*. He was no doubt encouraged by the success of Hannah More's literary efforts. She was the first writer outside the clerical circle to present Evangelical views in a popular form. Her *Thoughts on the Importance of the Manners of the Great to General Society*, published in 1788, became a best-seller overnight and exhausted seven editions in the space of a few months.[11] Her *Estimate of the Religion of the Fashionable World*, which appeared in 1790, was almost equally successful, although the voice of criticism was far from silent.

Wilberforce's *Practical View* was a natural successor to Hannah More's appeals to " the Great and the Gay," as Dr. Jones has it.[12] " For where," enquired Bishop Beilby Porteus, writing to Miss More in 1789, " can we find anyone but yourself that can make the fashionable world read books of morality and religion ? "[13] Wilberforce was to prove a second in this good fight to conquer the noble and mighty for the Gospel. In the same year as Bishop Porteus wrote to Hannah More, Wilberforce began to entertain the prospect of publication. He weighed the whole matter with the greatest care, as the memoranda included in his *Life* quite clearly indicate. He fully realised that, despite the general popularity of Miss More's attempts, he would inevitably arouse considerable opposition if he were to uplift his voice on behalf of spiritual Christianity in society circles. He estimated the probabilities of the case with calm objectivity. " It may be said he seemed as if he would, and yet he could not," observed Dr. Stoughton.[14] In the memoranda mentioned above he listed the points of disadvantage : " that some were alarmed for the credit of his name ; that he felt a difficulty in being sufficiently explicit ; that well-disposed persons already knew the difference between almost and altogether Christians ; that he could speak to his friends in private ; that appearing over-righteous he might deter people from political co-operation; that his influence with Pitt would be lessened "[15]—these were the factors which led him to delay immediate publication. Meanwhile, he resolved that at his leisure he would prepare a work to be released after his death.

[11]M. G. Jones, *Hannah More*, 1745-1833, p. 104

[12]Ibid., p. 103.

[13]William Roberts, *Memoirs of the Life and Correspondence of Mrs. Hannah More*, vol. II, p. 82.

[14]John Stoughton, *William Wilberforce*, p. 187.

[15]Ibid., pp. 187-8.

This, however, did not involve the abandonment of his mission to the upper classes. Far from it. No one could have been more ardent, pressing and persuasive in personal evangelism than he was. As Professor Coupland comments : " He had the missionary spirit. He was eager to bring others, through the same experience as his own, to lose and save themselves. And those gentle assaults upon his friends, which had been one of the earliest symptoms of his 'conversion,' became a regular and methodical business of his life."[16] A revealing document was discovered amongst his effects after his death. It bore the title *Friends' Paper*, to which was subjoined the instruction : " To be looked at every Sunday." It comprised a catalogue of some thirty of Wilberforce's unbelieving acquaintances whom he was seeking to lead to the Lord. Whenever he went into company he endeavoured to turn the conversation to holy things. He would spend much time in devising means so to manoeuvre an opening for the Gospel. He used to call such evangelistic stratagems his 'launchers.'[17]

Coupland suggests that Wilberforce's consuming sense of mission was unsatisfied merely with the spoken word. " He could not rest until he had told his secret to a far wider circle than that of his friends and acquaintances."[18] No doubt it was the pressure and urgency of the evangelistic task which compelled him to commence work on his book and to reconsider his earlier decision against publication in his lifetime. In the Introduction he tells his readers that he had been looking in vain for some period of respite during which he might devote his whole time and attention to this task, free from the intrusion of all other concerns, but such had been denied him. " Meanwhile life is wearing away, and he daily becomes more and more convinced, that he might wait in vain for this season of complete vacancy. He must be content, therefore, to improve such occasional intervals of leisure as may occur to him in the course of an active and busy life."[19] After a lengthy period of preparation, during which he gave himself to prayer and the study of God's Word, he began to write in the summer of 1793. On Saturday, August 3, he could record in his diary : " I laid the first timbers of my Tract."[20]

Shortly afterwards we find Wilberforce " reading Butler, Barrow, Soame Jenyns, and the Scriptures, and going on with the Tract."[21] Previously he had been advised by Henry Venn,

[16] Coupland, op. cit., p. 191.
[17] Ibid., p. 192.
[18] Ibid.
[19] William Wilberforce, *Practical View*, pp. i-ii.
[20] Stoughton, op. cit., p. 138.
[21] Ibid.

the doyen of the Evangelical movement, and now he discussed the project with another of the prominent leaders, Richard Cecil, who warmly approved it. In the autumn of the same year Wilberforce was principally occupied with the same task, but thereafter the excessive pressure of other duties prevented him from devoting the attention to it that he would have wished. It was not altogether set aside, but little substantial progress was made until the close of 1796. He hoped that the six weeks Parliamentary recess at Christmas would furnish him with an opportunity to complete his book, but unfortunately sickness prevented him. However, he was able to go to Bath to recuperate and here, early in 1797, he gave his mornings to writing.

We are not surprised that he should meet with many interruptions in the prosecution of his self-imposed labour. What is more amazing is the fact that in the midst of so many distractions he ever completed it at all. It is to be remembered that he was engaged continuously at this period in his abolitionist campaign, in addition to his normal commitments as a Member of Parliament. " The author would have been starved into silence by the busy politician, if the busy politician had not conceived the task as an essential part of his business."[22] Beside his political activities, he was in the van of Christian movements of all kinds—supporting the institution of Charity Schools, resuscitating the Society for the Reformation of Manners, securing incumbencies for evangelically-minded clergymen, backing the new missionary enterprises, to the fore in the foundation of the Bible Society. His Wimbledon home, which should have afforded him the peace and seclusion necessary for authorship, was invaded at all hours by those who justifiably or otherwise laid claim to his time and attention. Furthermore, it must be acknowledged that writing was no facile accomplishment for Wilberforce. He was essentially an orator rather than an essayist. His thought was naturally discursive and he found it a burden grievous to be borne to reduce his wide-ranging imagination to the severe limits of the written page. The final and most fruitful stages of composition were undertaken at Bath at the house of two of his closest and wisest friends, who co-operated with his habit by acting as his secretaries. Sir James Stephen has vividly recaptured the circumstances. " Sometimes, when passages of peculiar energy burst in all their native warmth from his lips, the lady of the house would seize the happy moment, and become herself his amanuensis. Sometimes she would gather up the scattered leaves with which her guest had

[22] Coupland, op. cit., pp. 192-3.

enriched her drawing-room, or her conservatory, and when the hour seemed propitious to composition, would purposely leave him in an undisturbed and welcome solitude. The story (pleasantly exaggerated, perhaps) concludes with the statement that when, at length, she saw the volume complete upon her table, she declared herself a convert to the opinion that a fortuitous concourse of atoms might by some felicitous chance, combine themselves into the most perfect of forms—a moss-rose, or a bird of paradise."[23]

On his return to London, Wilberforce was continuously engaged with the book, and in the spring of 1797 he records that he had seen his publisher, Thomas Cadell, who agreed to begin printing forthwith. Wilberforce corrected the proofs when business flagged in the Committee Room of the House of Commons, and the index and *errata* were attended to at the midnight hour when the debate was over. " I am sitting all day," he told Hannah More on March 6, " in the Committee on the late Order in Council, and I take up my pen to acquaint you that the book is about one-third printed."[24] On April 12 it was published.

When it came out, " there were not wanting Cassandra predictions as to its fate," as Dr. Stoughton put it.[25] Isaac Milner had earnestly sought to dissuade Wilberforce from embarking upon the enterprise in the first place. David Scott had written : " A person who stands so high for talent must risk much in point of fame at least, by publishing on a subject on which there have been the greatest exertions of the greatest genius."[26] Even the publisher himself was more than a little apprehensive. He knew full well that the demand for religious literature, then as now, was meagre. " He evidently regarded me," confesses Wilberforce, " as an amiable enthusiast."[27] " You mean to put your name to the work ? " Cadell enquired ; and when Wilberforce indicated his intention of so doing, he went on, " Then I think we may venture upon five hundred copies."

But all these gloomy prophecies were themselves to be swept away. The *Practical View* was an instantaneous success. The first edition was sold out within a few days. By mid-summer it had become a virtual best-seller. Within six months five editions were demanded, making a total of 7,500 copies.

[23] Stephen, op. cit., pp. 500-1.
[24] *Life*, vol. II, p. 198-9.
[25] Stoughton, op. cit., p. 139.
[26] *Life*, vol. II, p. 199.
[27] Ibid.

Eventually fifteen impressions were rolled off in Britain and twenty-five in America. The work was translated into French, German, Italian, Spanish and Dutch.[28]

What sort of a volume, then, is this remarkably popular treatise? We have already seen that it was aimed at the middle and upper classes, as the title indicates, and, as the Introduction makes clear, it was addressed, not to unbelievers, but to professing Christians. It represented, as G. R. Balleine neatly expressed it, a challenge to "those who accepted the creed but declined to live the life."[29] "The main object," wrote Wilberforce in his prefatory remarks, "is not to convince the sceptic or to answer the arguments of persons who avowedly oppose the fundamental doctrines of our religion, but to point out the scanty and erroneous system of the bulk of those who belong to the class of orthodox Christians, and to contrast their defective scheme with a representation of what the author apprehends to be real Christianity."[30]

Wilberforce's conception of real Christianity sprang, of course, from his evangelical conversion. The *Practical View* is really an address from Wilberforce, the vital, born-again believer, to Wilberforce the formal, nominal Christian, much as the apostle Paul apostrophizes his former self in *Romans* vii. Wilberforce passionately believed that what God had done for him He could do for all. He wrote to commend a living experience of Christ to those who still lived at a "poor, dying rate." The *Practical View* then, as Dr. Stoughton affirms, is "a lay sermon on Evangelical piety."[31]

Of course, the social prestige of the author and his achievements in other realms commended his book to a much wider audience than would otherwise have been induced to read a piece of Christian propaganda, and his unclerical character added further weight to his appeals. Lest others should accuse him of interfering in the concerns of a profession to which he did not belong, Wilberforce disarmed his critics by alleging "as a full justification, not only that religion is the business of every one, but that its advancement or decline in any country is so intimately connected with the temporal interests of a society, as to render it the peculiar concern of a political man."[32]

[28] Coupland, op. cit., p. 196.

[29] G. R. Balleine, *A History of the Evangelical Party in the Church of England*, p. 127.

[30] *Practical View*, p. iii.

[31] Stoughton, op. cit., p. 140.

[32] *Practical View*, p. iii.

Wilberforce, then, set out to reveal the great gulf fixed between real and nominal Christianity. He could not agree with those who maintained that the difference was indeed a matter of indifference. " Let not therefore the difference between them and true believers be considered as a trifling difference, as a question of forms and opinions. . . . The question is of the very substance of religion ; the difference is of the most serious and momentous amount. We must speak out : *Their Christianity is not Christianity.* It wants the radical principle. It is mainly defective in all the grand constituents."[33]

The plan of the book is consequently based upon the inadequate notions of nominal Christianity and seeks to expose them one by one. The author begins by showing how unsatisfactory are popular ideas concerning the importance of Christianity. " If we listen to their conversation, virtue is praised, and vice is censured ; piety is perhaps applauded, and profaneness condemned. So far all is well : but let anyone, who would not be deceived by these ' barren generalities,' examine a little more closely, and he will find, that not to Christianity in particular, but at best to religion in general, perhaps to mere morality, their homage is intended to be paid. With Christianity, as distinct from these, they are little acquainted ; their views of it have been so cursory and superficial that, far from discerning its peculiar characteristics, they have little more than perceived those exterior circumstances which distinguish it from other forms of religion."[34] This he finds reflected in their current scale of values, in the instruction of their children and in their conversation in the world.

Wilberforce moves swiftly to the source of their failure. " The truth is, their opinions on the subject of religion are not formed from the perusal of the Word of God. The Bible lies on the shelf unopened : and they would be wholly ignorant of its contents, except for what they hear occasionally at Church, or from the faint traces which their memories may still retain of the lessons of their earliest infancy."[35] This is Wilberforce's criterion throughout. The motto of his work is " Search the Scriptures " to which is added some lines from John Milton's *Comus* :—

> How charming is Divine philosophy !
> Not harsh, and crabbed, as dull fools suppose,
> But musical as is Apollo's lute,

[33] Ibid., 328.
[34] Ibid., p. 5.
[35] Ibid., p. 9.

> And a perpetual feast of nectar'd sweets,
> Where no crude surfeit reigns.

He brings everything to the measuring line of God's Word, " that blessed repository of heavenly truth and consolation." " Thence it is," he adds, " that we are to learn what we ought to believe and what to practice."[36]

Wilberforce proceeds to meet two false maxims which have a strangely up-to-date ring about them. " The one is, that *it signifies little what a man believes : look to his practice.* The other (of the same family) that *sincerity is all in all.*"[37] Having disposed of these fallacies, the author devotes a full chapter to inadequate conceptions of the corruption of human nature. With his fellow Evangelicals of the eighteenth century, he was well aware that the doctrine of man and his fallen state is determinative in the whole range of theology. " The subject is of the deepest import. Nor are we afraid of going too far when we assert that it lies at the very root of all true religion, and is eminently the basis and groundwork of Christianity."[38]

He contrasts the popular view of man with that which revelation offers. " The bulk of professed Christians are used to speak of man as of a being who, naturally pure, and inclined to all virtue, is sometimes, almost involuntarily, drawn out of the right course, or is overpowered by the violence of temptation. Vice with them is rather an accidental and temporary, than a constitutional and habitual distemper ; a noxious plant which, though found to live and even to thrive in the human mind, is not the natural growth and production of the soul. Far different is the humiliating language of Christianity. From it we learn that man is an apostate creature, fallen from his high original, degraded in his nature, and disposed to evil ; prone to vice—it is natural and easy to him ; disinclined to virtue—it is difficult and laborious ; he is tainted with sin, not slightly and superficially, but radically and to the very core."[39] Wilberforce reviews the history of ancient and modern times, of barbarous and civilised nations, and appeals to conduct without and conscience within to witness that " all have sinned and come short of the glory of God."[40] He proceeds to show that the Word instructs us that we have to contend not only with our own natural depravity, " but with

[36] Ibid., p. 14.
[37] Ibid., p. 15.
[38] Ibid., p. 19.
[39] Ibid., p. 21.
[40] Romans 3:23.

the power of darkness, the Evil Spirit who rules in the hearts of the wicked, and whose dominion we learn from Scripture to be so general as to entitle him to the denomination of ' the Prince of this world '."[41] He concludes this chapter by meeting the familiar objection that man is as God made him and therefore will be excused the transgressions of which he is guilty.

A further section deals with equally serious misconceptions concerning Christ and the Holy Spirit. The full deity of our Lord is vigorously maintained against Socinian and Unitarian dilutions, and the sanctifying operations of the Holy Spirit are insisted upon. An objection is then countered which suggests that by " making our blessed Saviour the object of our affections, we are degrading our religious services, and are substituting a set of mere feelings in place of the worship of the understanding."[42] This leads Wilberforce to discuss the whole question of the place of the emotions in religious experience and to conclude that the affections are not merely permissible but essential and that their proper object is Christ our Redeemer.

Wilberforce passes on to expose the inadequate conceptions entertained by nominal Christians concerning the sinner's acceptance with God. This he believes to be basic to the Gospel. Men rely in the main on their own negative or positive merits, or on a vague, general persuasion of the unqualified mercy of the Supreme Being, akin to Voltaire's " God will forgive—that is His business." " All these their several errors naturally result from the mistaken conception entertained of the fundamental principles of Christianity," Wilberforce declares. " They consider not that Christianity is a scheme for ' justifying the ungodly ' by Christ's dying for them ' when yet sinners ; ' a scheme for reconciling us to God ' when enemies ' ; and for making the fruits of holiness *the effects*, not *the cause*, of our being justified and reconciled : that, in short, it opens freely the door of mercy to the greatest and worst of penitent sinners ; who obeying the blessed impulse of the grace of God, whereby they had been awakened from the sleep of death, and moved to seek for pardon, may enter in, and through the regenerating influence of the Holy Spirit, be enabled to bring forth the fruits of righteousness."[43]

This leads us to what is in fact the throbbing heart of Wilberforce's *Practical View*, namely, his emphasis upon holi-

[41] *Practical View*, p. 34.
[42] Ibid., p. 65.
[43] Ibid., pp. 98-9.

ness as the distinctive mark of the vital Christian. In a footnote to his remark on Christianity as a scheme for justifying the ungodly he comments: "The writer trusts he cannot be misunderstood to mean that any continuing sinners and ungodly can, by believing, be accepted or finally saved. The following chapter, particularly the latter part of it (Section VI) would abundantly vindicate him from any such misconstruction. Meanwhile, he will only remark: that true faith (in which repentance is considered as involved) is in Scripture regarded as *the radical principle of holiness*."[44] The latter part of the subsequent chapter is the core of the entire treatise. For in dealing at length with "the prevailing inadequate conceptions concerning the nature and strictness of practical Christianity," Wilberforce comes in Section VI to "the grand distinction between the religion of Christ and that of the bulk of nominal Christians in the present day"[45]—which comprises differing views of holiness. He goes out of his way to underline the centrality of this feature. "It is in fact a point which can never be too much insisted on. It is the cardinal point on which the whole of Christianity turns; on which it is peculiarly proper in this place to be perfectly distinct."[46] Again, after quoting *Hebrews* xii:14, he adds: "The grand distinction which subsists between the true Christian and all other religionists (the class of persons in particular whom it is my object to address) is concerning the nature of this holiness, and the way in which it is to be obtained."[47]

That Wilberforce himself regarded this portion of the *Practical View* as crucial is apparent from a letter he wrote to none other than William Pitt, Prime Minister of England. "I am not unreasonable enough to ask you to read my book, but as it is more likely that when you are extremely busy than at any other time you may take it up for ten minutes, let me recommend it to you in that case to open on the last section of the fourth chapter, wherein you will see wherein the religion which I espouse differs practically from the common orthodox system."[48] Shortly after his conversion, Wilberforce had talked with Pitt for nearly two hours on the self-same theme. "He tried to reason me out of my convictions," says Wilberforce, "but soon found himself unable to combat their correctness if Christianity were true."[49] "Surely a memorable episode," remarked Lord Rosebery, in his privately printed

[44] Ibid., p. 98, n.(a).
[45] Ibid., p. 249.
[46] Ibid., p. 254.
[47] Ibid., p. 255.
[48] *Private Papers*, p. 40.
[49] Ibid., p. 15.

Preface to Wilberforce's letters, " this heart-searching of the young saint and the young minister. They went their different ways, each following their high ideal in the way that seemed best to him. And so it went on to the end ; Wilberforce ever hoping to renew the sacred conversation."[50] The *Practical View* enabled Wilberforce to make a further attempt, and in commending the Gospel to the Prime Minister it is highly significant that it is to the section on holiness that he refers him.

There are many, he says, who wish to reform, but know neither the true nature of their disease nor its real remedy. They are aware that they must " cease to do evil : learn to do well,"[51] but are ignorant of the way. The result is that

> They do but skin and film the ulcerous place,
> While rank corruption, 'mining all within,
> Infects unseen.

Others go further. They strive with all their might to resist evil and to walk without stumbling in the path of rectitude. Again and again they resolve : again and again they break their good resolutions. William Cowper described their pathetic condition in the latter part of Book V of *The Task*, which Wilberforce thought scarcely surpassed by anything in the English language. " These men," he concludes, " are pursuing the right object, but they mistake the way in which it is to be obtained. The path in which they are now treading is not that which the Gospel has provided for conducting them to true holiness, nor will they find in it any solid peace."[52]

Wilberforce contrasts the advice all too commonly offered to such enquirers with that which is found in Holy Scripture and, indeed, in the Articles and Homilies of the Church of England. Whereas the one simply counsel them to do their best and hope that all will ultimately be well, the Bible calls on them " to lay afresh the whole foundation of their religion. In concurrence with the Scripture, that Church (i.e. the Church of England) calls upon them, in the first place, gratefully to adore that undeserved goodness which has awakened them from the sleep of death ; to prostrate themselves before the Cross of Christ with humble penitence and deep self-abhorrence; solemnly resolving to forsake all their sins, but relying on the grace of God alone for power to keep their resolution. Thus, and thus only, she assures them that all their crimes will be

[50] Ibid.
[51] Isaiah 1:16.
[52] *Practical View*, p. 252.

blotted out, and that they will receive from above a new living principle of holiness."[53]

It is this " new living principle of holiness " which Wilberforce proceeds to expound in this central section of his book. The following paragraph he considered to be of such paramount importance as to be printed throughout in italics. " The nature of that holiness, which the true Christian seeks to possess, is no other than the restoration of the image of God to his soul : and, as to the manner of acquiring it, disclaiming with indignation every idea of attaining it by his own strength, he rests altogether on the operation of God's Holy Spirit, which is promised to all who cordially embrace the Gospel. He knows therefore that this holiness is not to *precede* his reconciliation with God, and be its *cause* ; but to *follow* it, and be its *effect.* That in short it is by *faith in Christ* only that he is to be justified in the sight of God, to be delivered from the condition of a child of wrath, and a slave of Satan ; to be adopted into the family of God ; to become an heir of God and joint-heir with Christ, entitled to all the privileges which belong to this high relation : here, to the Spirit of grace, and a partial renewal after the image of his Creator : hereafter, to the more perfect possession of the Divine likeness, and an inheritance of eternal glory."[54]

Then follows a most moving and eloquent lay sermon on the text from *Hebrews* xii : 1, 2, which expounds the consequences of " looking unto Jesus " in a sixfold outline. By looking to Him we shall learn (i) the need for an absolute and unconditional surrender of soul and body to the will and service of God, (ii) the guilt of sin and its dreadful punishment, (iii) the necessity of love to God, love to Christ, and love to our neighbour, (iv) the supreme virtue of humility, (v) the spirit of sobriety which best befits the Christian militant here on earth, and (vi) the courage and confidence which sustain the believer in the midst of tribulation. Wilberforce concludes this all-important section by adverting once again to the main distinction between real and nominal Christians. The peculiar doctrines of the Gospel—of which holiness is the sum—if admitted at all into the scheme of the latter " appear but like the stars of the firmament to the ordinary eye "[55]—they excite an occasional glance of admiration, but they are dismissed as having no influence upon human happiness, or any concern with the course and order of the world. " But

[53] Ibid., pp. 253-4.
[54] Ibid., pp. 255-6.
[55] Ibid., p. 269.

to the real Christian, on the contrary, these peculiar doctrines constitute the centre to which he gravitates ! the very sun of his system ! the origin of all that is excellent and lovely ! the source of light, and life, and motion, and genial warmth, and plastic energy."[56] And so the author passes on to a " brief enquiry into the present state of Christianity in this country, with some of the causes which have led to its critical circumstances ; its importance to us as a political community ; and practical hints for which the foregoing considerations give occasion."[57] The limits of this present article forbid us to dilate upon this chapter. Suffice to comment that here in Wilberforce, as in Wesley, the doctrinĕ of holiness is not merely a matter of individual piety. As Dr. Maldwyn Hughes has well observed, " The expression 'entire sanctification' is capable of a wider application than has commonly been given to it, namely, the sanctification of social life in every part, the baptism of all departments of life into the Spirit of Christ, and the bringing of every sphere and relationship of life into the captivity of His obedience."[58] Something of this broader vision Wilberforce captured and expressed not only in this most practical chapter of his treatise, but also and even more outstandingly in his own work and witness.

As we have noted, the *Practical View* met with immediate and resounding success. Evangelical friends and sympathizers naturally hailed it with the warmest approbation. Thomas Scott, the commentator, under whose ministry at the Lock Chapel in London Wilberforce often sat and always with profit, spoke for the Evangelical clergy as a body when he wrote : " Mr. Wilberforce's *Practical View* is a most noble and manly stand for the Gospel ; full of good sense and most useful observations on subjects quite out of our line, and in all respects fitted for usefulness ; and coming from such a man, it will probably be read by many thousands who can by no means be brought to attend to our preaching, especially the rich."[59] " The Bishops in general much approve of it," Henry Thornton told Zachary Macaulay, enclosing a copy with his letter, " though some more warmly, some more coolly. Many of his gay and political friends admire and approve of it ; though some do but dip into it—several have recognised the likenesses of themselves. The better part of the religious world, and more especially the Church of England, prize it most highly, and consider it as producing an era in the history

[56] Ibid., p. 270.
[57] Ibid., p. 282.
[58] H. Maldwyn Hughes, *Christian Foundations*, pp. 164-5.
[59] John Scott, *The Life of Rev. Thomas Scott*, p. 341.

of the Church. The Dissenters, many of them, call it legal, and point at particular parts."[60] "I am thankful," wrote Bielby Porteus, Bishop of London, "that a work of this nature has made its appearance at this tremendous moment. I shall offer up my fervent prayer to God that it may have a powerful and extensive influence on the hearts of men, and in the first place on my own, which is already humbled, and will, I trust, in time be sufficiently awakened by it."[61] Of course John Newton, Wilberforce's spiritual monitor, was overjoyed. "I deem it the most valuable and important publication of the present age, especially as it is yours"[62] he wrote. And in a communication to Charles Grant, he rose to a further ecstasy. "What a phenomenon has Mr. Wilberforce sent abroad! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folk, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope. I accept it as a token for good; yea, as the brightest token I can discern in this dark and perilous day. Yes, I trust that the Lord, by raising up such an incontestible witness to the truth and power of the Gospel, has a gracious purpose to honour him as an instrument of reviving and strengthening the sense of real religion where it already is, and of communication it where it is not."[63] Robert Hall of Cambridge, the great Baptist preacher, spoke of it as "an inestimable work, which has perhaps done more than any other to rouse the insensibility and augment the piety of the age."[64] The Duchess of Gloucester wrote personally to thank Wilberforce for the *Practical View*, which she had read with the utmost satisfaction. She reported that Hannah More was "so exalted by your book that she almost forgets humility is one of the Christian requisites."[65]

Others of the "Great and Gay," less inclined to be well disposed, were indebted to the work. The Lord Chancellor, Loughborough (*alias* Wedderburn) condescended to look into it and declared, "I sincerely hope that your book will be read by many, with that just and proper temper which the awful circumstances in which we stand ought to produce."[66] Arthur Young, the social economist, then Secretary to the Board of Agriculture, was led into a spiritual experience through it. "I read it coldly at first," he confessed in his autobiography,

[60] Quoted in Stoughton, op. cit., pp. 142-3.
[61] *Life*, vol. II, p. 201.
[62] Ibid.
[63] Ibid.
[64] Stoughton, op. cit., p. 143.
[65] *The Correspondence of William Wilberforce*, ed. Robert Isaac and Samuel Wilberforce, p. 107.
[66] *Life*, vol. II, p. 202.

" but advanced with more attention. It brought me to a better sense of my dangerous state ; but I was very much involved in hesitation and doubt, and was very far from understanding the doctrinal part of the book. This was well, for it induced me to read it again and again, and it made so much impression upon me that I scarcely knew how to lay it aside."[67] As we have seen, Wilberforce sent a copy to Pitt, but there is no record of his reaction to it. But another great politician was profoundly affected by it. Windham once told the House of Commons that Edmund Burke, the incomparable orator, was comforted in his dying hours by reading Addison. But we are also informed by Mrs. Crewe, who was with him at the end, that Burke spent the greater part of the last two days of his life with the *Practical View*. " If I live," he said, " I shall thank Wilberforce for having sent such a book into the world." One of the last messages Burke gave to his physician, Dr. Laurence, was a word of gratitude to Wilberforce.[68]

Leigh Richmond, later Rector of Turvey, Bedfordshire, and well known as the author of such Evangelical tracts as *The Dairyman's Daughter* and *The Young Cottager*, owed his conversion to reading the *Practical View*, and christened his son after Wilberforce to mark his indebtedness. As a young clergyman in the Isle of Wight, recently ordained, he frankly confessed that he had been indifferent both to the truth and experience of saving grace. " The Scriptural principles stated in the *Practical View* convinced me of my error," he said, " led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger ; humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give. Through the study of this book I was induced to examine the writings of the British and foreign reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the Word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time, not to feel and confess that to this incident I was indebted originally for those solid views of Christianity on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father ? and if my spiritual father, therefore my best earthly friend ? "[69]

In his exordium, Wilberforce declares that he will be well satisfied if " by anything which he has written, a single fellow-

[67] *Autobiography of Arthur Young*, ed. M. Bethan-Edwards, pp. 287-8.
[68] D.N.B., vol. lxi, p. 212 ; Coupland, op. cit., p. 198.
[69] Stoughton, op. cit., p. 145.

creature should be awakened from a false security, or a single Christian, who deserves the name, be animated to more extensive usefulness."[70] He has been amply rewarded both in his own lifetime and since. The reading of his *Practical View* may still produce the effects he desired. Certainly the volume merits an honoured place on the shelves of the Evangelical library and a consideration in the literature of holiness. And the earnest hope to which Wilberforce gives expression as he takes leave of his readers may surely be echoed in every Christian heart in Britain today. "Let him urge the fond wish he gladly would encourage, that while in so large a part of Europe a false philosophy has been preferred before the lessons of revelation; while infidelity has lifted up her head without shame, and walked abroad boldly and in the face of day; while the practical consequences are such as might be expected, and licentiousness and vice prevail without restraint; *here* at least there might be a sanctuary, a land of religion and piety, where the blessings of Christianity might still be enjoyed; where the name of the Redeemer might still be honoured; where mankind might be able to see what is, in truth, the religion of Jesus, and what are its blessed effects; and whence, if the mercy of God should so ordain it, the means of religious instruction and consolation might be again extended to surrounding countries and to the world at large."[71]

[70] *Practical View*, p. 379.
[71] Ibid., p. 380.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

The name of the writer of two or more consecutive reviews is printed after the last one only.

THEOLOGY
AND RELEVANT STUDIES

He That Cometh. By S. Mowinckel. Translated by G. W. Anderson. 528 pp. Blackwell. 45s.

For many readers the greatest interest in this book will be its discussion of the concepts of Messiah and Son of Man. It is to the question of Jesus' use of earlier terms that Mowinckel leads with a survey in the second part of the book of these two basic ideas. He traces the variety of thought to be found in the later Jewish literature, distinguishing the two concepts, claiming that they are originally completely separate, but showing how they have influenced one another at many points. The discussion in the second part of the book is prefaced by a most valuable survey of Old Testament ideas. The first part of the book is headed 'The Future King in Early Jewish Eschatology', which points to perhaps the most interesting and important chapter in which the ancient Israelite kingship ideal is examined. So much has been written in recent years about kingship in the ancient Near East, and in Israel in particular, that this survey is very welcome. There is in addition another long chapter on the 'Servant of the Lord' in which many of the excesses of recent studies are carefully examined and rejected. If Mowinckel stresses the distinctiveness of the Servant passages as against the remainder of Second Isaiah, he nevertheless recognises an organic relationship, and his view of the 'literary relationship' does not, as he several times points out, really affect the discussion of the interpretation.

There is much here to reward detailed study, and every reason to be grateful to a careful translator. The question as to how far the Qumran material will affect the discussion of these issues does not really arise in the book, but when that material is fully available and more completely assessed the basic evidence is here set out in the light of which it can be examined. Peter R. Ackroyd.

The Ten Commandments. By Solomon Goldman, edited by Maurice Samuel. xxv + 224 pp. University of Chicago and Cambridge University Press. 28s.

The value of this work for Christian readers is that it was written by an American Jewish Rabbi, and forms a collection of his notes upon Exodus 19-20. Perhaps it is by reason of the posthumous editing of the material that the comments often seem like a miscellaneous collection of jottings not welded completely together, extracts from a note-book without

the author's own opinion clearly expressed. There is much quotation from rabbinical and other Jewish sources, with which the author is apparently in agreement, such as one does not come across in such profusion in the normal Christian commentaries ; and one learns that the Jewish numeration of the Commandments differs from the Christian. Rabbi Goldman's strictures on the Documentary Theory (pp. 37ff.) may not be acceptable to us, but they raise points worthy of consideration, such as, how far can the remarkable influence of the Ten Commandments be derived from a primitive fetishism ? He holds to the Mosaic authorship of the Commandments in both forms (Ex. 20 and Dt. 5), referring to other ancient codes to show that this is not necessarily an anachronism. All Old Testament religion derives from Moses, and he implies on several occasions that the prophets produced nothing new, but only drew out what was in the old tradition : " It is inconceivable that the prophets could have spoken of God loving Israel and Israel loving God except on the basis of an old tradition to the effect that a peculiarly affectionate relation existed between them " (p. 132). While the critical position is one we can hardly accept, there are many illuminating comments, for example : " A God the ratio of whose loving-kindness to His jealousy is a thousand to four, cannot possibly be as vengeful and tyrannical as some carping gentlemen have made Him out to be " (p. 144).

God in the Psalms. By GEORGE S. GUNN. xii + 216 pp. St. Andrew Press, Edinburgh. 21s.

Following the modern 'synthetic' approach to the Bible, Dr. Gunn here sets out the theological teaching of the Psalms under six heads : God seen through nature ; the providential control of history ; the conflict with evil ; the essentials of personal religion ; the stresses of personal religion ; and the fulfilment in public worship. Since he is thus concerned to gather the leading themes of the Psalter into an integrated system of thought, he is not directly concerned with questions of the composition and dating of individual psalms. He takes it that the Psalter covers a wide range in date from David to the Maccabees, and his initial bibliography and references throughout the book provide a guide to the very extensive relevant literature. A. M. PRICE.

Secrets of the Dead Sea Scrolls. By H. J. SCHONFIELD. 164 pp. Valentine, Mitchell. 21s.

The reader would be well advised to begin this book by reading the author's summary in chapter 15, since the amount of detail in the preceding chapters is such as to lead to some confusion, and it is often difficult to know for what purpose particular pieces of abstruse information are introduced. The practice—all too common already—of discussing the Dead Sea material with reference to a very wide range of ancient literature is here carried further, and while much is interesting, there is an impression of selectivity which makes it difficult to assess just how one-sided the discussion really is. The concluding chapters are of considerable interest, and the author's refusal simply to describe the Qumran community as 'Essene' without qualification is to be applauded. There is so much yet to be learnt about the complexities of religious history in the New Testament age that final judgments ought not yet to be made upon this material ; nor can they be while so much is yet unpublished. The book's very small print is discouraging, and there are numerous examples of what reads very much like 'translation English'. PETER R. ACKROYD.

Christology and Myth in the New Testament. By GERAINT V. JONES. 295 pp. Allen & Unwin. 21s.

This is a profound study of the issues raised by Rudolf Bultmann concerning the nature of N.T. proclamation. It is not easy reading, but it should be studied by all who are concerned for the modern presentation of the N.T. It goes far beyond the range of the ordinary text-books on Christology. We have here not merely an exposition of Bultmann's views, but an enquiry into how far the N.T. terminology may be properly described as mythological, and an essay in re-interpretation of N.T. Christology, not on an existentialist pattern (as with Bultmann), nor as a mere Bowdlerising which simply excises the terminology in question. In this book 'demything' (as Mr. Jones prefers to say) becomes the interpreting of the N.T. Christology—more particularly Christ's Lordship, Incarnation, Pre-existence and conquest of Evil—with reference not only to the context in the N.T. itself but also to modern biology and psychology (e.g. Lloyd Morgan & Whitehead). For example, the Logos-Wisdom Christology (is Jesus the climax of a cosmic process ?) and the Messiah-Christology (is Jesus the climax of a historical movement ?) are thoroughly considered. Mr. Jones' verdict is that neither type of evolution, biological or historical, is a valid category ; the N.T. mythology cannot be confined to them. The lack of reference to credal theology is conspicuous.

The chapter on Lordship over Evil obviously has to deal with passages where the language is patently mythological. Mr. Jones argues that theologians who emphasise Christ's victory but leave the implication that Evil is eliminated are leaving the mythology about the Evil powers uninterpreted. The grim facts of human experience in which Evil is still real demand something more. Mr. Jones interprets Christ's conquest of the 'principalities and powers' as transcendence over Evil through prior engulfment in it ; Evil is not destroyed, but the sufferer can rise purified out of it instead of being its victim. This is the significance of the Cross for those who believe in Christ. It was the most meaningful tragedy ever played out on the human stage, in the proper sense of tragedy as experience of Evil leading not to disaster but to release, at least for those who understand

Mr. Jones maintains that the New Testament as a whole cannot fairly be described as mythological, nor can its main affirmation that God was in Christ reconciling the world. He goes so far as to say that " Jesus had little place for mythological conceptions." But it was inevitable that when Christianity moved out into a Hellenistic environment mythological thinking should be adopted. At a later stage this was greatly developed in Catholicism. This need not be deplored, for the symbolism of myth is indispensable for religion. On the other hand, the symbolism which is adequate for one generation is not necessarily to be retained as a permanent element in theology. The mythological language which the generation of the New Testament found essential for the expression of its faith must be translated into modern terms if possible, but it must also be retained. Simply to ignore it, as the older Liberal theology tended to do, is to dilute the Gospel ; to ignore its symbolic character, as fundamentalism does, is to take away the key of knowledge from the modern enquirer.

E. C. BLACKMAN.

A Greek-English Lexicon of the New Testament and other Early Christian Literature. Translated and adapted from the German of Walter Bauer by W. F. Arndt and F. W. Gingrich. xxxvii, 909 pp. Cambridge University Press. £5 5s.

Here is a most valuable work for the advanced student of New Testament Greek. It is a masterpiece of compression, and it is amazing that one volume, even a large one, can contain so much information. It is based on Bauer's revision of Preuschen, but the editors have done much more than merely translate. Much new matter has been introduced, and many articles have been almost rewritten. This lexicon gives information and references rather than discussion, and that is its merit. The student will here find guidance to the sources and usage of all Christian Greek words, and in a great number of cases, shown by an asterisk, every mention of the word in the relevant literature is given. It should perhaps be said that the articles are highly compressed, and the student must master (or keep referring to) the many pages of sigla. But this is a lexicon for the advanced student, not for the person merely 'looking up a word'. It is impossible to examine a work of this kind in detail ; but I have carefully worked through a number of test entries, and in every case have found them quite satisfactory. No decision is given, for example, on the problems connected with *ea*, *epiousios* or *moros*, but so far as I can see no reference of importance is overlooked. When desirable, there is cross-reference to Moulton and Milligan's *Vocabulary of the Greek New Testament* and to Buck's *Dictionary of Selected Synonyms in the Principal Indo-European Languages*. It is easy to say that some amount of discussion of great words like *apolutrosis* or *hilasterion* would be welcome. But we must not forget the limits of objective and size, and a book of just under 1,000 pages does wonderfully well to contain as much as this. I unhesitatingly state that no serious researcher into the linguistics of the New Testament can afford to be without this book.

With all due praise to editors and publishers, it should be added that the work was largely made possible by the generous support of the Missouri Synod of the Lutheran Church in America.

A. R. Vine.

The Gospel of John. By William Barclay. Two Vols : 268 + xli pp ; 338 + x pp. Saint Andrew Press. 12s. 6d. cloth, 6s. paper, each volume.

The production of *The Daily Study Bible* of New Testament commentaries by Dr. William Barclay proceeds speedily and steadily, and the two new volumes on John are completely worthy of their precursors. They are characterised, as are the others, by deep insight, wide scholarship, clear divisions, and new illustrations ; and they provide a new translation by the author. The background introduction in Vol. I is a masterpiece, as is also the discussion of the Logos in the pages which follow. A new feature is that passages for daily study are shorter and sometimes two or three days are devoted to one passage. For simplicity, penetration and helpfulness these two volumes are outstanding and will be an invaluable addition to the shelves of ministers, teachers, and leaders of Bible study groups.

W. G. Robinson.

Studies in the Acts of the Apostles. By Martin Dibelius. 228 pp. S.C.M. 25s.

These essays were written over a period of years and include two not previously published. The general approach is that of style criticism, but the historical value of Acts is fairly assessed. Dibelius has no doubts that the author of Acts was Luke, but his thesis is that Luke was concerned not so much to give an accurate account of the origins of the Church, as to make known to cultured pagans like Theophilus the relevance of the Church and its message to their condition. Luke's primary aim was not historical but 'kerygmatic', i.e. evangelistic. For example, in the Athens sermon (ch. 17) Luke is not reproducing Paul's actual words but making him say what Christian preachers ought to be saying to Greek audiences at the time when Acts was published. "The Areopagus speech became a symbol of Christian theology in the environment of Greek culture." Again, Stephen's speech is really what the Church said in opposition to traditional Judaism, and the account of the conversion of Cornelius is a vindication of the Gentile mission. "Luke wishes to present first of all not what has taken place but what is taking place." The long chapter on the speeches shows how like and also how unlike Luke was to other ancient historians. This chapter is possibly the most satisfying treatment the speeches in Acts have received from any scholar. Luke was a real historian, but with a proper Christian difference—i.e., he makes the speeches relate not only to the immediate occasion but to the purpose of God which controls the whole series of events. A masterly book, both in its critical method and in its positive statement. E. C. Blackman.

Christ and Adam. Man and Humanity in Romans 5. By Karl Barth. Translated by T. A. Smail. 45 pp. Scottish Journal of Theology Occasional Papers No. 5. 6s.

This work, written by Dr. Karl Barth in 1952, has been translated and printed in honour of his seventieth birthday. It is mainly concerned with the contrast between Adam and Christ in Romans v.12-21. According to Barth, Paul's theme is that the pattern of true humanity is to be found in both Christ's distinctness from man and His identification with man; Adam must be interpreted in the light of Christ. R. A. Bocking.

A Paraphrase of Ephesians. By S. C. Carpenter. 53 pp. Mowbray. 3s.

Studies in Ephesians. Edited by F. L. Cross. 121 pp. Mowbray. 12s. 6d.

The first of these books is more than a paraphrase. Dr. Carpenter takes the risk of weaving in phrases and hints from modern writers (*e.g.* Tennyson). This makes a lively and suggestive commentary, but tends to obscure the real Pauline thought.

The second book does much more to bring out the Apostle's meaning. It is a course of lectures by Anglican scholars. The arguments for and against Pauline authorship are fairly stated, and then we have six solid chapters on various aspects of the Christology and ecclesiology of Ephesians, which will provide help and stimulus for devotion and preaching. E. C. Blackman.

The Book of Revelation. Translated by J. B. Phillips. 55 + xxi pp. Bles. 9s. 6d.

Mr. Phillips completes the translation of the New Testament which he began with his *Letters to Young Churches* ten years ago. *Revelation* presented its own special difficulties—its curious grammar, its obscurities, its other dimension in which the translator confesses " he has but the slightest foothold in the Time-and-Space world with which he is familiar "—but they are all magnificently overcome. The translator's preface is all that we have come to expect from Mr. Phillips ; he makes no attempt to follow any of the countless schemes which commentators have imposed on the material but works paragraph by paragraph with most apt headings ; he has many felicitous translations and his style is as vivid as ever.

W. Gordon Robinson.

Saint Peter. By John Lowe. 65 pp. O.U.P. 10s. 6d.

Recent excavations under St. Peter's in Rome, together with the Pope's re-assertion (Christmas 1950) that Peter was veritably buried there, have brought interest in Peter to the fore. In these three lectures the Dean of Christ Church provides a convenient statement of what is known about the Apostle, from the New Testament and later Christian writings as well as from archaeology. E. C. Blackman.

The Meaning of Sin. By Frederic Greeves. 199 pp. Epworth. 21s.

The Fernley-Hartley Lecture for 1956 is an able and original discussion by the Principal of Didsbury College, Bristol. The title of the book does not really express the nature of the book, which concerns the place of ignorance in the meaning of sin. It is an attempt to show that F. R. Tennant's well-known view that " sin may be defined as moral imperfection for which an agent is in God's sight accountable " is too narrow to fit the facts ; that in fact men are ignorant of what sin is, and only know what sin is through the Gospel. The book raises important questions about the relation of our unconscious life to our total personality, but the discussion is vitiated by the assumption that ignorance can only mean one thing, whereas the kind of distinction which Professor Leonard Hodgson draws between two meanings of 'freedom' is relevant to the problem of 'ignorance'. It is true, as Principal Greeves affirms, that the redeemed sinner knows both his Lord and his sinning as he never did before, but this does not mean that the natural man does not and cannot comprehend that he is a sinner, and can sin without being aware in any way of his sinning. But the book, if not the end of a discussion, may contribute to its stimulating advancement. H. Cunliffe-Jones.

The Early Christian Fathers : A Selection from the writings of the Fathers from St. Clement of Rome to St. Athanasius. Edited and translated by Henry Bettenson. 424 pp. O.U.P. 16s.

Readers who have used Henry Bettenson's edition of *Documents of the Christian Church* will welcome his new collection and translation of excerpts from the writings of the Early Fathers. His selection includes passages from Clement of Rome, Ignatius, the Didache, 'Diognetus', Justin, Irenaeus, Clement of Alexandria, Cyprian, and Athanasius, while the lion's share is taken by Tertullian (90 pages) and Origen (108 pages). Has Hippolytus been omitted because he is regarded as " the residuary legatee

of the unclaimed literature of the second century " (p. 11) ? The excerpts from each author are further arranged under subject headings, while a useful index, of names and subjects, also makes for easy reference. There is an excellent Introduction (37 pages) which presents the reader with a brief account of the life of each author and sets the background against which his work is to be read. This is one of those books of reference which should be in every minister's study, and its production at such a moderate cost is to be applauded.

Tertullian's Treatise on the Incarnation. The Text edited with an Introduction. Translation and Commentary by Ernest Evans. xliii + 197 pp. S.P.C.K. 32s. 6d.

In this work Tertullian opposes the religious teachers of his day who would not accept the reality of the human life of Jesus. The Latin title, *De Carne Christi* ('concerning the flesh of Christ'), shows this emphasis. For by 'flesh' he means " the substance, nature, attributes and origin of the whole of that human nature which the divine Word assumed at the Incarnation " (note, p. 82). Thus, in sixteen of the twenty-five chapters he exposes and refutes the docetic views of Marcion, Apelles and Valentinus. In the rest of the treatise he contends, with a somewhat bold use of detail, for the reality of the human birth of Jesus. Jesus really took of Mary's human nature ; He was 'of her', not merely passing 'through her' as the docetists averred. Tertullian is so emphatic because this question affects that of the Atonement. " Man had perished : it was man that must be restored " (Chap. 14). The idea of recapitulation also reappears (Chap. 17).

Canon Evans' translation is accurate and eminently readable, his chapter summaries and notes illuminating. In the Introduction, after considering the construction and date, he gives full notes on natura, conditio and condicio, and brief outlines of the teaching of Marcion and Apelles. For some time to come this will undoubtedly be the standard edition of this text. R. A. Bocking.

Das Praedestinationsproblem in der Theologie Augustins. By Gotthard Nygren. Vandenhoeck & Ruprecht, Goettingen. 307 pp. DM.19.80.

The problem of the relation of freedom to necessity, of freedom of the will operating within a causal series, in other words of freedom and (in some form or other) predestination, should not be confined to merely academic study. It has to do with the roots of human behaviour and (for the theologian) with the nature of God. How far is our will free ? Is freedom of the will an illusion ? These are problems for philosophy, social ethics, psychology, and the philosophy of history, and also for theology.

In this book Gotthard Nygren, a lecturer or *Privatdozent* at Lund University, examines with great thoroughness and profound learning the problem of predestination in its various aspects as it presented itself to Augustine. The whole problem is discussed : grace and freewill, the Pauline background to the questions of predestination, divine and human action, creation, and the relation of faith and works.

Although the problem, in its theological form, has little meaning for the modern man to whom the idea of grace is likely to be foreign, in its allied forms, as we have said, it is still before us. Nygren's systematic

analysis of the whole question in its Augustinian form is so thorough and lucid as to give it a high position in modern Augustinian studies.

The inclusion of an index in addition to the ample bibliography would have been helpful. GERAINT V. JONES.

Pelagius. By JOHN FERGUSON. 206 pp. Heffer. 15s.

Professor Ferguson begins by giving excellent descriptions of the Roman Empire and the Church, especially in Britain, at this time. He follows this with a full account of the course of the Pelagian controversy, a detailed study of Pelagius' Commentaries on the Pauline Epistles, and considerations both of his contribution to Christian thought and of the issues raised by his teaching. There is a full bibliography and adequate indexes. The sympathetic treatment enables the reader both to see more clearly the positive contribution of Pelagius as a moral reformer and to face the question as to how far the theological issues have been satisfactorily answered. R. A. BOCKING.

Moravian and Methodist. By C. W. TOWLSON. 265 pp. Epworth Press. 25s.

In spite of the large number of books on the Wesleys that have come from the presses of England and America in the last thirty years, no one has adequately handled the theme that is the subject of Dr. Towlson's history. This is a really original contribution to the study of the complicated relationships and influences in the religious life of the eighteenth century. It is critical and scholarly, and assembles in one thesis all the evidence relevant to the study of a famous controversy. That the Moravians had a great influence upon John and Charles Wesley is of course well known. The story of that relationship has been left on record by both sides as it passed through the stages of cordiality, appreciation, disillusionment, disruption and bitterness. Dr. Towlson has brought together into a critical and coherent narrative these divergent accounts.

And what is the conclusion? It is true that there were theological affinities as well as theological differences. Both Moravians and Methodists were deeply concerned for the souls of men and their redemption by Christ, but the Moravian doctrine of 'stillness', which meant waiting upon God without making use of any external means of grace, was an offence to the Wesleys, while the Methodist attachment to the doctrine of Christian perfection was viewed by the Moravians as a heresy. He assesses the Moravian contribution to Methodism under the headings of the band system, hymns, the love feast (a rite continued by the Primitive Methodists long after the Wesleyans had given it up), the Watchnight Service, and the Conference. The Methodist contribution to Moravianism was not so specific, although it modified its doctrine, checked its excesses and provided it with an evangelical method, and every English Moravian leader of note in the eighteenth century came under the direct influence of the Wesley brothers.

The Tongue of Fire. By WILLIAM ARCHER. Centenary Edition, abridged by J. H. J. Barker. 142 pp. Epworth Press. 10s. 6d.

The Prayers of Susanna Wesley. Edited and arranged by W. L. Doughty. 63 pp. Epworth Press. 5s.

The Three Hermits. By J. Baird Ewens. 144 pp. Epworth Press. 12s. 6d.

It is a frequent remark nowadays that if the Church is to have a message for this stricken world it needs among other things to clarify its doctrine of the Holy Spirit. William Archer's well-known book, first published in 1856, and here re-issued, is an admirable exposition of that doctrine in a popular form, and no doubt has been re-published because of its timeliness. Archer was born in Ireland in 1819 and became for a short time a Methodist missionary to India (1839), after which he had short periods of service in France. He died at Cannes in 1901. In his earlier years he was noted as one of the few people of whom Jabez Bunting approved and this gave him a considerable influence in the Wesleyan Conference. His chief work, *The Tongue of Fire*, which went into eighteen editions in three years, was developed over against a background of Catholicism of both the Roman variety and that of the eccentric genius of Edward (not William as the editor states) Irving. It is not a very readable book by modern standards, and it gains greatly by abridgment. The editor has done his work well and has given us a short handy volume which ought to have a wide circulation. It is a genuine work of edification and is in form an exposition of the experience of Pentecost.

It is good to have this little volume of what are called the 'prayers' of Susanna Wesley. As the editor points out, Susanna has an interest on her own account and not simply as the mother of two famous sons. These prayers—forty of them—are adaptations by the editor of Susanna's own meditations. They are a beautiful example of personal religion, and exhibit a humble and disciplined mind.

Mr. Ewens has written a curious and rather muddled book. It seems to be addressed to the general reader and aims at showing that John Wesley was a forerunner of the Anglo-Catholic Movement. It was not the Church of England, apparently, that was the real *via media*, but the Methodist Church. This form of wishful thinking is often indulged in by a certain school of Methodists, but Mr. Ewens professes to give us documentary proof. It all goes back to Alexander Knox (1757-1831) who according to the *Dictionary of National Biography* is " shown by his correspondence with Bishop Jebb to have anticipated the Oxford Movement." Knox's interest in the Early Church seems, however, from this book to have been sentimental rather than scholarly, based chiefly on a snobbish aversion alike to Romanists and to Evangelicals. This snobbery (for there is little indication of anything else) he duly transmitted to John Jebb (1775-1833). As a youth in Ireland Knox was taken up by John Wesley, who knew his father, but he was very firm that Wesley had had no influence on his religious development (a point which Mr. Ewens seems to have omitted). Knox influenced Jebb (who became Bishop of Limerick), and Knox and Jebb influenced Newman. Mr. Ewens' 'three hermits' are thus Knox, Jebb and Newman. It is an interesting thesis and worthy of a better treatment than it here receives. As a specimen of Mr. Ewens' style we may quote : " Alexander Knox never returned to the stir of society but plied his placid path between Delgany and Dawson Street, so that as time winged onwards his disabilities increased upon him and he retreated farther within his shell."

A. Victor Murray.

Historical Development of the Principle of Toleration in British Life by Herbert Butterfield (Epworth Press, 2s.) brings insight and reflection to the situation in England in the sixteenth and seventeenth centuries.

A. R. V.

Cheshire Congregationalism: A Brief History. By S. H. Mayor. Cheshire Congregational Union, 9 Chichester Street, Chester. 102 pp. 10s. 6d. (cloth); 5s. 6d. (paper).

The Cheshire Congregational Union was founded in November 1806; to celebrate its triple jubilee the Union asked the Rev. S. H. Mayor of Handbridge to bring up to date the work of William Urwick (1864) and F. J. Powicke (1906). A young historian who is already at home with the Puritans and with the Nonconformity of last century, Mr. Mayor has done his work in exemplary fashion and with both detail and wide-sweeping comprehension of great movements he has drawn his picture of Cheshire Congregationalism in the last three centuries. He has assessed the life of the churches, their impact on social conditions, their independence and interdependence, their worship, and their leaders.

W. Gordon Robinson.

Free Church Unity. By E. K. H. Jordan. 254 pp. Lutterworth. 12s. 6d.

John Scott Lidgett. A symposium edited by R. E. Davies. 212 pp. Epworth Press. 21s.

Robert Wilson Black. By Henry Townsend. 222 pp. Carey Kingsgate Press. 12s. 6d.

These three works are singularly apposite at a time when the issues of unity within and beyond the Free Churches are so much to the fore.

Dr. Jordan's book traces the fortunes of the Free Churches from the beginning of Queen Victoria's reign to 1940, with particular regard to the coming together which resulted in the formation of the National Free Church Council in 1896, of the Federal Council in 1919, and of the united Free Church Federal Council in 1940. Education, politics, social concern —all the issues are discussed, and the great names live again: Charles Berry, Hugh Price Hughes, John Clifford, J. H. Shakespeare, J. Scott Lidgett, and many more. The last chapter gives informed consideration to the way forward.

The symposium on Dr. Scott Lidgett possesses the advantages and defects of its method. Yet it is an indirect tribute to him that his multi-sided life needs six biographers to do it justice. His versatility and energy were alike amazing. Dr. Baker and Dr. Lofthouse write of his work for Methodism, both at Bermondsey and in its wider councils. Dr. Rupp and Dr. Pritchard pay tribute to his own formidable scholarship and to his concern for the education of others: he would have held his place as a scholar and theologian alone. Dr. Waterhouse deals with his service to the University of London and other public bodies. Mr. Davies deals with Scott Lidgett's advocacy of Church Unity, which he exercised in widening circles: first within the Free Church Council movement, which he served continuously and in many capacities for more than half a century; second in many conversations and consultations with the Church of England; and he even dared hope that eventually the Church of Rome might be at one with the rest of Christendom, for he called for "the utmost endeavour to promote the fellowship, the unity, the eventual union of all who 'profess and call themselves Christians' throughout the world." Here was a man whose omnicompetence, far from leading to an all-too-common frustration, found fulfilment over its whole range. He was a very great Free Churchman and a very dedicated Christian.

Dr. Townsend's biography of Robert Wilson Black is at once a tribute to a man of energy and vision and to the Free Churches which produce such laymen. Mr. Black made a considerable fortune by industry and acute judgment, but always regarded all he had and all he was on trust. He had that combination of inflexible principle and dynamic drive which makes the great Free Churchman, and his powers were applied with great effect in the Churches of Christ and among the Baptists, in the Free Church Council and in the United Kingdom Alliance. Untiring in advocacy, fearless in controversy, generous in support, he was well equipped to serve the Free Church cause in troublous times. His service far transcended the office of Treasurer which he held so long, and perhaps his most lasting monument will be the Free Church building and offices in Tavistock Square. In this scheme business ability and sound planning for the future devised a method of providing both a headquarters and an endowment. It is a matter for thanksgiving that Wilson Black had brothers, a sister, sons and daughters, of like calibre, so that the line of witness remains unbroken. While the Free Churches have families of this quality their distinctive witness will not be muted. A. R. VINE.

History of Religions. By E. O. JAMES. 237 pp. Teach Yourself Books. English Universities Press. 7s. 6d.

This is one of the best of the many books written to give a brief but comprehensive summary of the various main religions of the world. Suggested books for further reading are given at the end of each chapter. There are a number of helpful illustrations, and a reasonably full index.

Confucius. By SHIGEKI KAIZUKA. Translated by Geoffrey Bownas. 192 pp. Allen & Unwin. 12s. 6d.

This is not a biography of Confucius, but an examination of the social and political background of his times. It is not easy reading, having been originally written in Japanese. Professor Kaizuka has made the best of what must be a paucity of reliable material, but he has given that background without which the great Chinese sage can be so easily misunderstood. Confucius was a political philosopher rather than just a religious humanist. He stressed the Utopian ideal of peace and righteousness and brotherhood, to be achieved by the practice of 'jen', which broadly stands for social humanitarianism. As against the general practice of rule by law and punishment, he wanted to substitute government by virtue, appealing to the moral sense.

The Buddha, The Prophet and The Christ. By F. H. HILLIARD. 169 pp. Allen & Unwin. 12s. 6d.

This book examines the idea that there are traces of belief in Buddhism and in Islam that their founders were more than just human religious teachers, and that in this they are more akin to the Christian belief in the divinity of Jesus than is generally supposed. Passages from the canonical writings and sacred traditions of the three religions are given and explained. With Buddhism, it is in the Mahayana development that the belief in the fundamental oneness of Gautama Buddha with ultimate reality comes to be an essential element in the religion. With Islam, superlative expressions of veneration of the prophet give rise, especially amongst the Shias, to suggestions of his being the individuation of the Divine essence, and thus pre-existent. But this has never been stressed. The divinity of Jesus,

however, belongs to the earliest strata of Christian belief, and is fundamental to Christianity. The conception of Jesus Christ as the unique divine Son of God stands out with distinctiveness from any other similar idea in any other religion. H. V. MARTIN.

Nurslings of Immortality. By RAYNOR C. JOHNSON. 279 pp. Hodder and Stoughton. 25s.

Dr. Raynor Johnson has given us a sacramental view of the universe. His thesis is based upon Mr. Douglas Fawsett's Philosophy of Imaginism, and he derives his data from mysticism and psychical research. The book is worth reading for the author's objective assessment of recent work done in the realm of psychic phenomena. Its value is, however, not only in its evidence for immortality, but in the reasoned faith that man is a spiritual being. Whether we are convinced by the author's evidence for immortality or philosophically satisfied with his metaphysics, there are many things in this book to challenge us. JASON S. WRIGHT.

Mental Pain and The Cure of Souls. By H. Guntrip. Independent Press. 200 pp. 10s. 6d.

Whether one accepts orthodox Freudianism, or prefers its modification either by Melanie Klein or by Fairburn, one is committed to the belief that conscious attitudes are determined by experiences that reach back to early infancy, and that mental illnesses are the outcome of unfortunate inter-personal relationships during the process of growth. Before man can develop his spiritual aims or establish good relationships with his neighbours the unconscious patterns of his unhealthy attitudes must first be destructuralised. If he is too old for a thorough-going analysis, he at least needs some insight into his mental life before he can reach out either to God or his fellow man. That there is a place for absolute moral values and religion in the field of psychotherapy Dr. Guntrip strenuously affirms, and the chapters dealing with these needs are extremely well done. He emphasises the need for preventive psychology to be taught to young people approaching parenthood. For that reason alone the book would certainly be worth reading by ministers and by all concerned with the welfare of future generations.

Sex in Christianity and Psychoanalysis. By WILLIAM GRAHAM COLE. 329 pp. Allen & Unwin. 21s.

After reading this book I wondered why the author decided to link up his investigations of Sex in Christianity with those of Sex in Psychoanalysis. I think the answer lies in the fact that in Western civilization these two movements are unquestionably playing an important part in shaping modern thought, and on the subject of sex some synthesis is long overdue. It is a most comprehensive work, both historical and critical. Dr. Cole traces the subject from ancient Judaism to Hellenism, pointing out that the attitude of the early Christian teachers reflects the Hellenistic dichotomy between mind and body rather than the truly Jewish holistic approach to man's nature as a whole. He examines the teachings of all the exponents of Christianity from Augustine to St. Thomas Aquinas, Luther and Calvin, the contemporary Roman Catholic and the contemporary Protestant viewpoint which he considers to be represented by Weatherhead, Otto Piper, Emil Brunner and Niebuhr. In the second part he deals with the theories of Freud, and also with their modification

by later writers like Karen Horney, Franz Alexander, and Sandor Rado. This section of Dr. Cole's book is absorbingly interesting, for it crystallizes the swing of the pendulum from Freud's instinctual formulations in his theory of sex to a cultural orientation which emphasises the "environmental influence in the development of character and neurosis." In his final section Dr. Cole presents 'A Critical Reconstruction of Christian Interpretations of Sex'. He maintains that "The Church has been guilty of preserving and practising a point of view not generic to Christian faith, an attitude which originated in Hellenistic dualism, and which is not only un-biblical but also anti-biblical." He appeals for a more dispassionate examination on the part of Christians of the facts before us, since "a doctrine is to be maintained only so long as it continues to present an adequate view of reality."

Psychology, Religion and Human Need. By W. L. Carrington. 315 pp. Epworth Press. 30s.

As the sub-title says, this is a guide for Ministers, Doctors, Teachers and Social Workers, and it offers an omnibus of valuable advice couched in readable language. It is divided into four sections and begins with 'The Modern Psychological and Religious Approach to Human Need', dealing with the more generalised theories of human attitudes and conduct. The other three sections present the personal approach in 'visiting' and 'interviewing', with much useful information for educating young people in the art of marriage. The section on the Healing Ministry lightly touches on the historical aspect of the Church's part in healing; it presents an appreciation of the emotional factors underlying mental and psychosomatic illnesses, and suggests how the sufferers can best be helped. In the last section the author deals with the Evangelistic Ministry, which should be "the full-time all-embracing calling of every Christian." Dr. Carrington, the son of an Anglican clergyman and well known in Australia, has written out of a real concern for helping men and women to find fulfilment in their lives, and for bringing them into the fellowship of Christ.

Religious Factors in Mental Illness. By Wayne E. Oates. 239 pp. Allen & Unwin. 16s.

Dr. Oates was formerly Chaplain of Kentucky State Hospital and Kentucky Baptist Hospital, and evidently believes that it is time something was said about the Religious Factors in Mental Illness, not only from the point of view of the patient, but also from that of those who are in the field of Mental Healing seeking to understand and cure their patients. The purpose of the book is threefold: (1) To interpret the religion of the mentally ill as nearly as possible from the patient's point of view; (2) To provide a basis of communication between those working in the mental field through such an interpretation; (3) To contribute to the psychological understanding of religion itself. The task of obtaining the relevant data was approached statistically and empirically through an investigation of 'Patient' groups in different hospitals, studied by himself and by others. Any doctor or psychiatrist who ignores the religious factors in his patient is reducing his chances of helping him. The therapeutic task of the mental hospital Chaplain, or visiting Minister, is to understand and interpret as far as he can the religious attitude and experiences of the patient, also to assist others in the process of treatment by faithfully sharing what he knows.

W. E. Sargent.

RELIGION

LIFE AND WORK

The Wondrous Cross. By H. F. Lovell Cocks. 80 pp. Independent Press. 5s.

It was a happy day when Laurentius asked St. Augustine to write a little book making plain the great doctrines of the Church. St. Augustine thereupon wrote his *Enchiridion* (Greek for 'little handbook'), which has been a means of blessing for many who would never have faced reading the great Doctor's massive tomes. I do not know who has been Dr. Lovell Cocks' Laurentius, but here is the very book for those who want things put simply and concisely, yet with none of the great issues skimped. This book was primarily intended for devotional reading during Lent, but its value far exceeds that or any other limited period. It contains a reasoned summary of the central positions of the Christian faith—God, Creator and Father; man's need of salvation; God in Christ reconciling the world to Himself; the efficacy of Atonement; the final justification. All is set out with clarity, there is no dogmatism, and alternative views are indicated. There are few quotations or references; but the careful scholarship is there, distilled in a readable style. I cordially commend this little book to any who would value a reasoned statement of the Faith, in line with modern insights, yet true to the historic essentials. A. R. Vine.

The Ten Words. By Sydney Myers. xxiii + 186 pp. Independent Press. 12s. 6d.

The object of this book is to assert the continued worth of the Ten Commandments as the Magna Carta of human conduct, drawing out the particular significance of each in modern terms. The result is a dozen 'sermonic essays' (one for each Commandment, together with a Prologue and Epilogue) rather than a critical examination of the form and content of the Decalogue. The mode of interpretation is wide, quite justifiably, and in terms of the Christian 'fulfilment' of the Commandments. The author acknowledges his dependence on R. H. Charles, J. W. Welch and J. H. Oldham (with considerable quotation from *The Christian News Letter*), but his work is more than a rehash of their ideas. His plea for the renewed acceptance and observation of the Decalogue in modern times is much needed, and his emphasis on the personal and social challenge contained in it is worthy of serious thought.

A Year with the Bible. By John Marsh. 191 pp. S.C.M. 15s.

This book ought to take a year to read, for it is a lectionary for a full year (366 days) with a passage for each day, usually of fair length, from a chapter or more to a single verse, or several related passages from one book or various books taken together. This is much more satisfactory than the usually rather restricted and scrappy passages of so many Bible-reading schemes. A brief general comment is given on the content of each passage, with introduction to the main divisions and subsections of the scheme, the whole being introduced with thirteen pages on the method of the Bible's composition to draw out its essential unity throughout Old and New Testaments. On the whole it seems a good and sound guide through the Bible, indicating what the old thought-forms mean in modern expression, but mainly allowing it to speak for itself. A. M. Price.

A Handbook of Congregationalism. By E. J. Price. 72 pp. Independent Press. 3s.

This is the second revision of a little book by the late Principal Price which was first published in 1924. Within the limits of its size, it gives an admirable and concise statement of the history and principles of Congregationalism, including views on the ministry and the sacraments, tells what Church Membership means, and shows how Congregationalism is related to other churches through the Free Church Federal Council, the British Council of Churches and the Ecumenical Movement.

This is Methodism. By F. H. Everson. 108 pp. Epworth Press. 5s.

Here is an excellently produced book giving the history, methods and aims of Methodism. It is printed on good paper and illustrated with clear photographs. The writer is intent on commending Methodism, and does so with obvious sincerity. His personal opinion on the prospects for reunion seems to be that officialdom favours it but that the rank and file are not so keen : " While at 'high levels' . . . there is real concern to reach some agreement, that concern does not exist to anything like the same extent amongst the rank and file. . . . It took more than twenty years to unite the three branches of Methodism, and their differences were not so deep as those which divide us from the other denominations today" (pp. 103-106).

Sunday Schools Today. An investigation by a committee appointed by the Free Church Federal Council. Free Church Federal Council. 1s.

This pamphlet is valuable far beyond its size or cost. It sets out to answer why Sunday School attendance has declined to a half during the past fifty years and why so small a percentage of Sunday School scholars ever become Church Members. A research committee was set up drawn from the British Lessons Council, the National Sunday School Union, Westhill Training College and the Free Church Federal Council, with Dr. Lincoln Ralphs as Chairman and the Rev. K. E. Hyde as Secretary. The whole problem was probed thoroughly. There are detailed statistics and fearless comments on method and personnel. The loss that used to take place in the late teens now takes place in the mid-teens and earlier. Why ? Many circumstances are undoubtedly against us, and these are recognised and discussed. But in many cases we need more care, more dedication and more competence. There are cases where the utmost is being done, and in such cases losses are notably smaller : " The outstanding success of the few is a challenge to the many."

A. R. Vine.

The Story Teller in Religious Education. By J. P. Brown. 144 pp. Religious Education Press. 7s. 6d.

There is both ingenuity and experience in these hints to Sunday School teachers by the Leader of the Primary Department at Riverside Church, New York, and which we owe in this English edition to Miss Spriggs and Miss Krall. The points made gain much from whimsical drawings that are in themselves a sign of good educational method. How to begin, how to suit your audience, how to keep the main point back, how to mix truth and fiction, biblical and other themes, these are all points well made and which would help sermon-makers no less than teachers.

W. G. Moore.

Missionary Diary. By RUTH SIEGFRIED. 208 pp. Salvationist Publishing and Supplies. Cloth 8s. Paper 6s.6d.

This is the most fascinating and delightful missionary record I have read for a long time. It is by a Salvation Army officer-teacher sent out to the Congo, and we follow her work and impressions from the day of arrival. We get the feeling that she is a born missionary, easily adapting herself to African conditions, quickly understanding the African outlook, and with a heart full of simple, homely Christian love for the people. It all rings true. There is not a dull page. The scenes, the people, the problems, all come to life.

Between Two Miracles. By STUART CRAIG. 127 pp. Independent Press. 6s.

The writing of this book comes from a seven months' secretarial tour of the Pacific Islands in 1952 on behalf of the London Missionary Society. The two miracles from which the book takes its title are, firstly, the miracle of the establishment of the Christian Church in these islands ; and secondly, the miracle yet to come by which the Church must find the spiritual and moral power to order its life under the rule of Christ.

Sin and Salvation. By LESSLIE NEWBIGIN. 128 pp. S.C.M. 8s. 6d.

Even fully allowing for the fact that this book was originally written to be translated into Tamil for Church workers in that language area of South India, it must be said that it makes dull and rather arid reading in English. In general it follows orthodox Christian teaching on these two subjects which are fully dealt with along the usual lines. For teaching Tamil Church workers, the book seems too stereotyped in Western phrases, and singularly unadapted to Indian ways of thought. We can only hope that its Tamil translator was not too strictly tied to a literal translation.

H. V. MARTIN.

Praying : How ? When ? Where ? Why ? by Muriel Lester (Independent Press, 4s.) has been written out of the conviction that prayer is " so obviously the only thing that keeps us going." The author has learnt what it means to practise the presence of God, whom she finds in nature and in the common experiences of every day.

Durham County Education Committee has issued a **Service Book for Schools** (University of London Press, 2s. 6d.). The orders of worship, which consist of two hymns, opening sentences, a scripture reading and one or two short prayers and the Lord's Prayer, are designed for use at the daily assembly in Junior Schools.

A Book of Family Prayers by Hubert McEvoy, S.J. (Oliver and Boyd, 5s.) is very definitely for use in Roman Catholic homes and would not be found suitable for use by other Christian families. Prayers are provided for morning and evening each day of the week. One prayer, used every morning, is addressed to Our Lady, seeking her protection and asking her to " deliver us always from every danger."

Epilogues by T. Harold Mallinson (Epworth Press, 9d.) appears in the Foundry Pamphlets series and consists of a number of short devotional services originally written for the Girls' Club at the Methodist Central Hall,

Chester. Some phrases (" let us sing together a soothing hymn ") will not commend themselves to all ; but there is a good deal here that will prove helpful to those who have the none-too-easy task of conducting the epilogue at the close of a club night.

In **Let there be Light** (F. Warne and Co., paper boards 8s. 6d., cloth 9s. 6d.) Miss D. Newsome has collected some forty prayers and quotations and provided her own illustrations. Some of the prayers are rather surprising choices for a children's book. Each page has a decorative drawing in red and black ; and there are twelve full page plates in colour.

JAMES M. TODD.

The Social Thought of the World Council of Churches. By EDWARD DUFF. 339 pp. Longmans. 25s.

This is a sympathetic study by a Roman Catholic scholar not only of the social thought but also of the history and nature of the World Council of Churches. The author observes and comments upon the tensions evident in every part of the World Council's life. Tensions ecclesiastical, sociological and theological make it very difficult for it to arrive at a common mind. And when it does speak, any authority of the Council among its constituent members consists " in the weight it carries with the Churches by its own wisdom." It is therefore rather the " matrix of a continuing oecumenical dialogue " than a super-Church.

What did Jesus Say? By A. W. KIMBER. 125 pp. Blandford. Cloth 7s. 6d. ; Paper 4s. 6d.

This is a compilation of the sayings of Jesus made by a layman. The aim of the compiler is to extract the teaching from the mass of other material in which it is embedded and to present it " in a form and order in which it can be readily followed."

Reading the Bible. By A. GILMORE. 136 pp. Carey Kingsgate. 8s. 6d.

The critical approach to the Bible has caused many Christians to feel puzzled and uneasy. They can no longer believe that every word of the Bible is inspired, but they do not know how to draw the line between what is of God and what of man. The result is that some discard whole books of the Bible as worthless, and others think of it as a book of problems rather than of power. One of the pressing needs of the Church today is for men who will bridge the gulf between the Biblical scholar and the ordinary Christian. Mr. Gilmore has written just the book which the layman needs.

In **Christian Social Witness** (S.P.C.K., 3s. 6d.) J. Clifford Gill provides a handbook for groups discussing the relation of the Christian faith to social and economic questions.

Reports of conferences rarely succeed in conveying the interest felt by the participants. **Parsons Meet Welfare Workers** edited by Harold Lees (John Sherratt, Altrincham, 3s. 6d.) is no exception. Nevertheless this booklet admirably illustrates the range of the social services today and shows some of the points at which the voluntary organisation can supplement them.

Partnership. By MAX WARREN. 127 pp. S.C.M. 8s. 6d.

The Secretary of the Church Missionary Society has based this book upon the Merrick Lectures which he delivered at Ohio Wesleyan University in 1955. He considers the idea of partnership in social and business life, finds it in God's relationship with men and applies it to the oecumenical movement, the Christian mission and the race problem.

Man and His Society. By NORMAN J. BULL. 144 pp. Religious Education Press. 7s. 6d.

This is one of a series calling itself the "Gateway Handbooks of Religious Knowledge," planned to meet the needs of teachers in schools and lecturers in training colleges. If this book is typical of the series those who run discussions for young people's societies would also find them useful. Within its short compass this book is amazingly comprehensive. Mr. Bull begins by setting the Christian view of man over against Marxist and Freudian accounts of his nature. He goes on to consider man in his home, his work, his community, his country, his world and his universe. In brief readable form Mr. Bull has provided what many teachers of young people are needing.

The Bright Cloud. By J. R. MACPHAIL. 190 pp. Oxford University Press. 15s.

"Transfiguration is the pattern of all life : common things are used and hallowed by God so that men may be brought back into that fellowship with himself for which they were created"—such is the theme of Mr. Macphail's book. In the light of the Transfiguration he looks again at the New Testament, and sees it as the recital of the experience of those who have stood within the 'Bright Cloud'.

The Will to Believe. By MARCUS BACH. 126 pp. Hodder & Stoughton. 10s. 6d.

Dr. Bach is Professor at the Interfaith School of Religion at the University of Iowa. The author lays great stress on the will to believe, but is far less clear as to what men should believe. He goes no further with Christ than to say "The virtues and personality of the Galilaean are those I associate intimately with God. Indeed you may be one of those who believe that Jesus was actually God walking among men." I cannot see why anyone should trust and believe unless he has someone trustworthy in whom to believe.

Famous Life Decisions by Cecil Northcott (Independent Press, 1s.) is a series of talks broadcast in the "Life up your hearts" programme of the B.B.C. In a few words Mr. Northcott speaks of the turning points in the lives of five outstanding Christians of today.

In Their Early Twenties. By T. FERGUSON and J. CUNNISON. 110 pp. Oxford University Press. 12s. 6d.

Here is a detailed social study of 568 Glasgow lads who formed part of a larger group about whom a great deal of information had been collected in their teens. The thing that seems to stand out above all else is the relationship between the social and economic background and the ability to make good in life. Not many youths who come from unsatisfactory homes are able to withstand the undertow of their environment. The

unsatisfactory pattern tends to repeat itself in each generation. For instance, these studies show clearly the unsettling influence of national service to have had the severest after-effects among those from the poorest homes. Many of the findings are disquieting and the book deserves careful study by all who are concerned about social problems.

Operation Firm Faith. By H. G. G. Herklots. 126 pp. Hodder & Stoughton. 4s. 6d.

In this book, written at the request of the Children's Council of the Church of England Council for Education, Canon Herklots gives valuable guidance on the way to build up children and young people in the Christian faith. He sees that Christian adults must surround the young with love and care, so that at every stage in their development they are aware of the support of the Christian community. This kind of Christian service means that men and women must be prepared to make more time for the Church than many of them are doing at present.

A Testament of Devotion. By Thomas R. Kelly. 114 pp. Hodder & Stoughton. 7s. 6d.

Thomas Kelly was an American Quaker who died in 1941 at the age of 47. Brilliant as a scientist and philosopher he yet found his greatest joy in devotion to God, and here are collected together five addresses given by him during the last few years of his life. They have the authentic touch of the mystic who is also man of affairs.

In Debt to Christ. By Douglas Webster. 160 pp. Highway Press. 4s. 6d.

" The sole purpose of this book," writes Mr. Webster, " is that it may help some to survey the Wondrous Cross." The author dedicates it to the memory of P. T. Forsyth, " a prophet of the Cross." A reproduction in colour of Salvator Dali's " Christ of St. John of the Cross " appears as the frontispiece. The author sees in it a symbol of the way the Cross dominates the world.

Seven Days of the Week by Rita F. Snowden (Epworth, 7s. 6d.) is a delightful book. The author illustrates every one of her 39 brief articles with a gracious incident from nature or human life which shows the love of God at work.

In **Young Wives Talk Together** (Epworth, 6s.), eleven women write short essays on Marriage, Churchgoing, Neighbourliness, Citizenship and other topics which should concern intelligent Christian women.

Charles Haig.

Life in the Time of Christ and **Cradle of Christianity.** Two charts, published at 6s. each by the Pictorial Charts Unit, Uxbridge Road, London.

Each chart is printed in colour on stiff paper, and is of generous size, about 3½′ by 2½′. They are based on a map-brackground of the ancient world, and much valuable information is given on the map and in insets and diagrams. They will be useful for teachers of older children and of young people. They are well done, but 6s. for one chart seems rather

expensive. It should be added that a series of 18 costs 3 gns., which prices each chart quite reasonably at 3s. 6d.

SHORT NOTICES

The Cross in the Church by Stephen Neill (Independent Press, 4s.), four challenging talks given at an L.M.S. Summer School.

Biblical Preaching and Biblical Scholarship by C. K. Barrett, Epworth Press, 1s.

Things that Cannot Save, D. W. Cleverley Ford, Epworth Press, 9d.

The Context in which we Preach by D. T. Niles, the second John Knox House lecture, published by the John Knox House Association, Geneva. Not priced.

The Quest for Community by G. C. Edmonds, obtainable from the Manse, Gerrards Cross, Bucks, 1s. 6d.

Three more B.B.C. talks published by Independent Press: *Dealing with our Doubts* by Leslie J. Tizard, 1s.; *Aspects of Advent* by J. W. C. Wand, 1s. 3d.; *Conversation Piece* by R. W. Hugh Jones, 1s. 6d.

Two more *Westminster Pamphlets* from the Epworth Press at 6d. each: *You can be a Millionaire* and *You can be a Saint*, both by W. E. Sangster.

Three booklets from the Friends Home Service Committee: *Through Fellowship to Action*, essays from six countries, 1s. 6d.; *The Meeting and its Neighbours*, edited by Harold Loukes, 1s. 6d.; *The Quaker Testimony for Peace*, by P. & M. Seed, 6d.

A Pocket-book for Christians, by a Religious of C.S.M.V., S.C.M., 1s.

The Christian Person and Morality, by H. H. Farmer, Fellowship of Reconciliation, 1s. 6d.

The Women's Hour, by W. J. May, homely addresses for women's meetings. Epworth Press, 5s.

Three new issues from Salvationist Publishing & Supplies:

The House on the Rock by Catherine Baird, character-building for boys and girls, 3s. 6d. cloth, 2s. 3d. paper; *Son of the South* by Gilbert Abadie, the splendid story of a Salvation Army worker in France, 1s. 6d.; *Dr. Beer Returns*, by John Atkinson, the moving story of a blinded Salvation Army doctor in India, 6d.

They Need no Candle by N. Brysson Morrison (Epworth Press, 5s.) gives the biographies of twelve great leaders of the Scottish Kirk, from Patrick Hamilton and Andrew Melville to Robert Rainy and John White.

About to Marry by Douglas W. Thompson (Epworth Press, 5s.) is full of information valuable to the married and to those contemplating marriage. It covers all the ground very frankly, but always from the Christian angle.

MISCELLANEA

Policy for the West. By Ion Ratiu. Harvill Press. 202 pp. 16s.

A few years ago Miss Barbara Ward wrote a book entitled *Policy for the West*, in which, if I remember rightly, she advocated a policy of containment. In this book bearing the same title Mr. Ion Ratiu, a Roumanian lawyer living in exile in England, has dealt with the same subject though in a different manner. He begins by expressing the conviction that Western, and especially British, policy towards Communist powers is still conducted according to the principles of nineteenth-century diplomacy, and that if it is not changed nothing but disaster will overtake the West. The Western attitude leaves the West at a continuous disadvantage *vis-à-vis* Russia and the rest of the Communist world, for it ignores, or appears to ignore, the fundamental and most menacing factor in the present situation : the plain fact that this is not a world consisting of two groups of powers honestly trying to work in harmony, but that it is cloven in two and that one of the two groups is implacably hostile to any attempt to break down disharmony. The West should therefore concentrate more on its friends and on the task of winning the uncommitted nations. In Mr. Ratiu's view the conclusion of security-pacts with Communists is worse than useless, for it discredits democracy as such and does so especially in the eyes of its millions of allies in Communist countries.

Mr. Ratiu emphasises, quite rightly, the importance of the uncommitted nations, and also, quite rightly, the failure of the West, so far, to win them, though they have little to gain from the Communist wooing. He also points out an important fact which, through the success of Communist propaganda, seems to have been ignored or soft-pedalled, that whereas the much vaunted Communist aid to under-developed countries has amounted to $500 million, the aid given by the U.S.A. alone has been some $37 thousand million.

The Vision Was There. A History of the British Movement for the Restoration of the Jews to Palestine. By Franz Kobler. 128 pp. Lincolns-Prager. 3s. 6d.

In this brief but closely packed booklet Dr. Kobler, an Austro-Czech lawyer who came to England in 1939 and now lives in San Francisco, has added to his other work dealing with the Jews and Judaism. Its subject is the history of the pro-Jewish Restoration movement in England from the end of the sixteenth-century to 1917. The author appears to have ransacked all the literature on the subject, however obscure, and with a sort of German thoroughness has, I should imagine, read every pamphlet and book published in England dealing with policies and schemes for the resettlement of the Jews in Palestine. Some of them, in their origin, such as their Scriptural basis and the Millenarianism of their sponsors, appear to be rather odd ; the contribution of that quaint but brilliant figure, Lawrence Oliphant, to the movement invites further study. Much of the information provided in considerable detail by Dr. Kobler showing how Lord Shaftesbury and other representative Victorians such as Charles Henry Churchill, eldest son of Lord Charles Spencer Churchill, participated actively in the hope for Israel's restoration, will be new to most readers. The Balfour Declaration, with which the book concludes, would have hardly been recognised, as Dr. Kobler says, as the 'wondrous call' which Milton had hoped. Perhaps the fact that this is a translation from the German MS. accounts for the many errors in the text, which are covered by a list of thirty-one such *errata*.

Geraint V. Jones.

It is difficult to assess all the rights and wrongs of the situation in the Middle East. But it may be that Israel's case is not always given just consideration, and here are two publications dealing with Israel-Egyptian relations both before and during the recent troubles. They are *The Black Record : Nasser's Persecution of Egyptian Jewry*, published by the American Jewish Congress, New York 28, at 20 cents ; and eight articles by Brig.-Gen. S. L. A. Marshall reprinted from the *Detroit News* entitled *Israel and the Israeli Campaign.* A. R. V.

Your Future is Now. By W. J. THORNE. 221 pp. Eyre & Spottiswoode. 21s.

This is the sort of book that all of us should force ourselves to read. Mr. Thorne takes us through the list of problems that confront the nation, economic, social, internal and external—problems that he breaks down into two sets, so to speak, one of which he calls 'living with ourselves' (disposing our national resources, achieving a properly balanced society that can carry 'dependents', both old and young), and 'living with the world' (that is, in a commonwealth poised between Communism and Americanism, living in an old continent unable to satisfy new nationalisms). Though the book was written a year ago, its picture of Arab and African problems needs no rewriting, a remarkable proof of accurate information and assessment. Yet all the chapters are controversial. Readers who want to argue should tackle those called 'Intelligence' and 'Power'. The first is a discussion of education, as it is and as it should be, and the second deals with those forces where power in the nation really resides. Our decisions are taken for us, not by Parliament or King or Church as once was so, but by managers, unions, bureaucrats. One of the casualties, by the way, since the last century, is Nonconformity which " as part of the real government has been erased, wiped out by the defection of its wealthier subscribers, by its success in redressing its grievances and by a shift in the way people think " (p. 103).

There is a ghost in this book, constantly suspected, never named or present—the ghost of religion. That is partly because Mr. Thorne avoids principles, and prefers to deal with issues, reforms, proposals, thus making for clear and concrete exposition, agreed, but for some fairly large errors and misconceptions as well. Education, to take this again, is comparatively simple to deal with if one misses out religion, church control and all the demoninational lumber that dogs the history of British schools. The economics of the welfare State, care of the aged, production, markets, on all such matters excellent specifics are not much good without a dynamic. And what use is it to explain a problem in social or economic terms if all issues, social no less than moral, are at bottom religious issues ? It is ironic that a book which is useful, challenging, acute on almost every page, should avoid the basic issues and should end by quoting Dante who (more than most Christian poets) would have thought them primary.

Peguy. By ALEXANDER DRU. 121 pp.

The Holy Innocents and Other Poems. By CHARLES PEGUY. Translated by Pansy Pakenham. 168 pp. Both 15s., Harvill Press.

Peguy's poetry is not for everybody but his life is, and here is a pleasant introduction to it. This book does not supersede Halévy's more general work ; it has its own angle—" It is neither as hero nor as saint nor as prophet that Péguy is likely to cross the Channel and be understood . . .

it is as poet." Well, there it is, and readers must see how they get on. Even those of us who like the prose better than the poetry should find no quarrel with the interest of these two volumes. The poems are selected, and abbreviated, for Péguy was a voluminous writer who refused to correct or abridge his verse. But these examples certainly allow us to feel the attraction of a powerful personality, of one who might well be called a great Christian layman.

Racine's Confessions. Unpublished sonnets. Translated from French into English verse by Walter Roberts. 72 pp. Mowbray. 13s. 6d.

Is there any convincing evidence that these poems are by Racine? Such a discovery, at this date, of work by one of the great poets of the world would have caused enormous interest; but Father Jarrett Kerr's Introduction conceals (no doubt through ignorance) the real state of the matter. The translator can bring no support to his claim of 'a long-lost religious classic'. The publishers are rash enough to commend 'to academic circles' a publication which has received no authoritative academic support whatever and a refutation in the only notice which (to my knowledge) has appeared. W. G. MOORE.

The Background of Passion Music. By BASIL SMALLMAN. 125 pp. S.C.M. 8s. 6d.

This is a most important subject, and it was waiting for somebody to expound it with friendliness and authority; Mr. Smallman, a member of the Music staff at Nottingham University, has done so with distinction. The aim of the book is to expound the Passion Music of J. S. Bach with reference to the styles of Passion music which preceded it, going back as far as 1490, and to the social and religious presuppositions in the church for which it was composed.

Twang without Music. By BASIL MAINE. 156 pp. Epworth Press. 15s.

Basil Maine is well known these thirty years as a music critic and author, and we must welcome this collection of his writings, some of which are new and some published or broadcast earlier in his career. Among the most exciting things are the chapter devoted to some unpublished letters of Elgar, and that headed 'The Pleasures of Innocence', which reprints sections of articles on music written by famous creative artists who were not musicians—including Charles Morgan, Clive Bell, Laurence Binyon and Lydia Lopokova. ERIK ROUTLEY.

PERIODICAL PUBLICATIONS

Hibbert Journal (April) includes 'The Diversity of N.T. Christology' by the Editor; 'Lines of Approach to a Trinitarian Ontology' by Prin. J. E. Davey; 'The Blessed Trinity' by Rev. R. Nichol Cross; 'The Messianic Secret in Mark' by Dr. Vincent Taylor; 'Philosophical Implication of Logical Analysis' by J. P. McKinney; 'Revelation, Natural Theology and Comparative Religion' by Dr. R. J. Zwi Werblowsky; 'Vatican Excavations and the Tomb of St. Peter'—notes by Prof. Jocelyn Toynbee and Dr. Gwyn Griffiths.

International Review of Missions (April) includes '. . . Your Attention to Africa' by Canon M. A. C. Warren; 'The Uganda Church Today' by Rev. J. V. Taylor; 'The Church in Madagascar' by Rev. Fridtjov Birkeli; '*Re-thinking Missions* after Twenty-Five Years' by Kenneth Scott Latourette; 'Kraemer Then and Now' by Rt. Rev. Sabapathy Kulandran; 'India on the March' by Dr. Blaise Levai.

Scottish Journal of Theology (March) includes 'Christ and the Church' by Prof. Edmund Schlink; 'Tradition and Expectation in Ancient Israel' by Prof. James Barr; 'The Church and Science' by Dr. J. S. Macarthur; '*Ephesians* and the Church of South India' by Rev. J. R. Macphail. (The price is now 6s. 6d.)

Expository Times (April) includes '"Outward" and "Inward" in Biblical Thought' by Rev. A. W. Argyle; 'The Ascension' by Canon C. F. D. Moule; 'The Eastern Way' by Rev. G. F. Mobbs. (May) 'The End of an Endeavour' by Rev. T. Glyn Thomas; 'The Son of Man as Man in the Fourth Gospel' by Rev. E. M. Sidebottom; 'The Unforgiveable Sin' by Rev. Owen E. Evans.

London Quarterly and Holborn Review (April) includes three articles on 'The Church and Automation' by A. N. Falder, Jack Hollingum, and Moses Parker; 'God in the Drama of Christopher Fry' by Derek Stanford; 'Newman's "Religious Music" ' by Dr. E. D. Mackerness.

Baptist Quarterly (January) includes 'William Vidler' by Rev. F. W. Butt-Thompson; 'Ourselves and the Ordinances' by Rev. H. W. Trent; 'Some Free Church Reactions to Episcopacy' by Rev. A. Gilmore.

Friend's Quarterly (April) includes 'Community through Work and Prayer' by Marjorie Sykes; 'Personal Values in Christian Experience' by Robert Davis.

Evangelical Quarterly (April-June) includes 'A Meditation for Thursday Evenings' by Rev. E. F. F. Bishop; '"Rabbi" Duncan' by Dr. Alex. Ross; 'Reflections on the Christian Doctrine of God' by Rev. S. K. Mikolaski; 'The Revelation and Jewish Apocalyptic' by Prof. George E. Ladd.

Theology (April) includes 'The Proposed Lectionary' by Dr. E. G. Selwyn; 'History and Revelation' by Dr. R. C. P. Hanson; 'Celibacy' by Rev. E. G. Knapp-Fisher.

Modern Churchman (December) is a double number of 200 pages, the last to appear under the editorship of Dr. H. D. A. Major, who founded the journal forty-six years ago. It is a valuable record of the work done by the Modern Churchman's Movement and the men and women closely associated with it.

Huntingdon Library Quarterly is accompanied by the twenty-ninth Annual Report and includes 'Bacon's View of Rhetoric, Poetry, and the Imagination' by John L. Harrison; 'Milton's Four-in-One Hell' by Joseph E. Duncan; 'Sir Richard Temple's Discourse on the Parliament of 1667-1668' by Prof. Clayton Roberts; 'Marlborough's First Biographer: Dr. Francis Hare' by Prof. Robert D. Horn; 'Mark Twain's Social Darwinism' by Prof. Sherwood Cummings.

Review of Religion (March) includes 'Reflections on Buddhism and its Problems' by Ryusaku Tsunoda; 'What can Philosophy of Religion Accomplish?' by Horace L. Friess; 'Bellamy's Religious Motivation for Social Reform' by Joseph L. Blau. There are 65 pages of book reviews and notes.

Theology Today (April) includes 'History, Theology and Faith' by John E. Olford; 'The Relevance of the History of Religions' by Philip H. Ashby; 'Biblical Studies: Views and Reviews' by Fred. C. Grant; 'Demythologized Eschatology' by G. R. Beasley-Murray; 'William Blake—Soldier of Christ' by Carlos Baker; 'The Eternal Imperative in a World of Change' by John A. Mackay.

Yale Review (Spring) includes 'Britain after Churchill' by David L. MacFarlane; 'The Modern Idiom of Poetry and all that' by Reed Whittemore; 'Indonesia' by Burton Raffel; 'Communism and Security in Latin America' by Frank R. Brandenburgh.